The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 35.—WHOLE NUMBER 1180.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, OCTOBER 29, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.}

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week day in this city and Brooklyn follows:

In TRINITY CHURCH........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH,........................7 " 5 "
CHURCH OF THE NATIVITY........................9 A. M.
CHURCH OF THE ANNUNCIATION........................9 "
[Sunday services, 10½ A. M. and 3½ P. M.
CHURCH OF THE HOLY COMMUNION........................8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION........................½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY INNOCENTS........................9 "
On Saints' days and other Festivals, second service 11 "
ST. LUKE'S CHURCH, Brooklyn........................8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS........................9 A. M.
ST. MARY'S CHURCH, Brooklyn,........................at 6 P. M.
and on Fridays and Holy Days at 8½ A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR OCTOBER.

30. Twenty-third Sunday after Trinity.

NOVEMBER.

1. All Saints.
3. Thanksgiving Day—unless some other day be appointed by the Civil Authority: then such day. [The proper Service of the Day is printed immediately before the Family Prayer.]
6. Twenty-fourth Sunday after Trinity.
13. Twenty-fifth Sunday after Trinity. [The Collect, Epistle, and Gospel for one of the Sundays that were omitted after the last Epiphany, are to be used.]
20. Twenty-sixth Sunday after Trinity: Sunday next before Advent. [The Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.]
27. ADVENT SUNDAY.
30. St. Andrew the Apostle.

THANKSGIVING DAYS APPOINTED BY THE CIVIL AUTHORITY.
November 24. Connecticut, Massachusetts, Pennsylvania.

COMMUNICATIONS.

For The Churchman.

To the Right Rev. GEORGE W. DOANE.

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"—1 Cor. xiv. 8. *

No sound uncertain is *thy* blast,
Thou bold Apostle of the faith!
Still by thy standard standest fast;
Thy watch-word still "THE LORD THUS SAITH."

Clad in the armor of the LORD,
No carnal weapons dost thou wield;
With truth begirt, thy sword His Word,
Thy breast-plate love, and faith thy shield.

And thus, bold soldier of the Cross,
Equipp'd in armor for the fight,
Dost count thy worldly gain as loss,
If found but faithful in His sight.

A noble warfare hast thou wag'd;
Undaunted fought the battle well:
Thy heart, thy life, thy all engag'd:
Thy trophies gain'd—ah who can tell!

Not till the last great trumpet sound,
(Which no "*uncertain sound*" will be:)
Then all thy trophies will be found,
All safe—laid up in store for thee.

Then gird thee still thine armor on;
The Cross still bear, with Blood once stain'd:
Till thou the Crown of life hast won,
Thy warfare ceas'd—the vict'ry gain'd.

Oct. 15th, 1853. W.—Philadelphia.

* We heard the sermon from these words, and thank GOD for it.

For The Churchman.

SUGGESTIONS UPON THE ORDER OF EVENTS IN THE LIFE OF ST. PAUL.

NO. II.

Besides that which was revealed to the Patriarchs, two signal dispensations have been vouchsafed to the human race, the Jewish and the Christian; each providing a covenant, the benefits of which were to be forfeited by any breach of the stipulated conditions, and each authenticated by its appropriate testimonial or seal; circumcision in one case, and baptism in the other. Thus the Kingdom of Heaven was systematically presented to the acquisition of a degraded race. But during a short interval of time, the Divine systems seem both to have endured an infraction. "And from the days of JOHN the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." (St. Matt. xi. 12.) These words were spoken by our Divine Master, about June A.D. 26 or 27, when He appointed His twelve Apostles to the ministry of the Christian Church. St. JOHN'S ministry had then terminated by his imprisonment; and the appointed mode of Baptism in the name of the Holy TRINITY became the only "washing of regeneration."

The violent system, or irregular entrance otherwise than by the door, is so congenial to the temper of fanaticism, that it has continued to be adopted and commended, until the half of this nineteenth century has begun to be forgotten, and St. PAUL is boldly presented as an example of independence and self-will against all authority, discipline, and law, the champion of disorganization and dissent.

The truth is, however, that St. PAUL was a strict conformist. He was baptized into the Church, and he passed through the different orders of ministry Divinely established in the Church, with regular gradations and considerate intervals. In his first epistle to TIMOTHY (i. 12) we find him thanking the Lord JESUS CHRIST for placing him in the *diaconate*; in the Acts of the Apostles, (xiii. 2) he is *liturgizing* at the altars of Antioch; and on his Episcopal visitation to the churches, which he had organized in Lycaonia, (Acts xiv. 23) he is ordaining elders by the *laying on of hands*. (See the Greek version.)

If, then, the three orders of ministry be permanently established in the Church by Divine appointment, as St. PAUL (who received the Gospel by supernatural revelation) declares them to have been, (1 Cor. xii. 28) enumerating and denominating them; the traces of the system will not only be continually indicating themselves by incidental allusions, but all exceptions to the rule will carry with them their own explanation.

These harmonies and gradations, so beautiful in the Holy Scriptures, are thrown into discord and confusion by the chronology adopted by our Rev. authors.

On page 100, after a most eloquent description of the conversion of SAUL, we read as follows,—"The direct and immediate character of this call, without the intervention of any human agency, is another point on which St. PAUL himself, in the course of his apostolic life, laid the utmost stress; and one, therefore, which it is incumbent on us to notice here. 'A called Apostle,' 'an Apostle by the will of GOD,' 'an Apostle sent not from men, nor by man, but by JESUS CHRIST, and GOD the Father who raised Him from the dead;' these are the phrases, under which he describes himself, in the cases where his authority was in danger of being questioned."

I cannot find that St. PAUL has ever alluded to the call referred to, as a consecration into the Apostolic office. Our Rev. authors have confounded his conversion with his Apostleship. Human agency was specifically prescribed in one case, viz., baptism by the hands of ANANIAS; and Divine agency exclusively employed in the other. The interval, as I expect to prove, was no less than seventeen years, during the whole of which time, we look in vain for any exercise of the Apostolic office.

The fact that St. PAUL did not, for many years after his conversion, do the work of an Apostle, is well known to dissenters. (See MACNIGHT on the Epistles.) They are bound to acknowledge the fact, although they slur over the reasons and ignore the principles of it; it is not a little mortifying, therefore, to find our own writers displaying an insensibility to the important distinctions of their communion.

St. PAUL, after his conversion, remained with the disciples "certain days," and although there can be no doubt that he, knowing all the prophecies by heart, received a miraculous revelation of the Gospel, and could apply by supernatural intuition every prediction to its appropriate record, yet we are also told that he "increased the more in strength," (Acts ix. 22) a different kind of strength from that so translated in verse nineteenth. (See the Greek version.)

Our authors, also, as we have already seen (on page 143) admit that up to that time, SAUL was inferior to BARNABAS, the latter being a "prophet," while the former was only a "teacher," the one in the second, the other in the third order of the ministry; and by examination of the chronological table (Vol. II. 560), that time is eight or nine years subsequent to the conversion; and it is the year 48, or eleven years subsequent to the conversion, before our authors exhibit the first gentile convert made by the Apostle.

St. PAUL not only never alludes to his conversion as simultaneous with his Apostleship, but is especially careful on all occasions, to keep up the distinction which our authors disregard. (Acts ix. 22.) It was "the Jews, which dwelt at Damascus," whom he confounded, says St. LUKE. The Jews at Damascus and at Jerusalem, &c., (xxvi. 20) "and *then* to the Gentiles," is the order, which he testifies to king AGRIPPA governed him in the exercise of his office. Being a Jew, St. PAUL had a right to preach in the synagogues, and there is no record of his having turned to the Gentiles until A. D. 45. (Acts xiii. 46.) It cannot be pretended that St. PAUL preached in a Christian church for three years after his conversion, and it can only be *inferred* (not proved), that he preached elsewhere than in a synagogue in Syria and Cilicia, to which fields he repaired after his interview with St. PETER, at Jerusalem, and JAMES the LORD'S brother.

It is probable, however, that then his diaconate was complete, and that he then purchased to himself the good degree. But even then he was a stranger to the churches of Judæa. How could he then have been an Apostle? Least of all could he have been an Apostle to the Gentiles; and our Rev. authors have, I believe, made a great mistake in asserting that St. PAUL laid the "utmost stress" upon a miraculous call to conversion, consummated by human agency, as conferring upon him the Apostolic authority, which he received "not from men nor by man."

The time when St. PAUL became an Apostle is not doubtful, and our authors have stated the point of time, very nearly, on page 166. Even there, however, there is a want of discrimination. They tell us that "St. PAUL visibly enters on his office as the Apostle of the Heathen." But the Bible does not indicate the Heathen *at that time*, as his peculiar diocese or jurisdiction. It would appear, on the contrary, that St. PETER was then, and for some time subsequent, the Apostle of the Heathen; and that he continued so to be until the Council at Jerusalem, at which a new distribution was made. St. PAUL then and there made a report of the Gospel, which he preached among the Gentiles, and then and not till then does he "visibly enter on his office as the Apostle of the Heathen." During the whole preceding six years of his Apostleship from A. D. 45 until A. D. 50, I do not find a case, in which St. PAUL turned to the Gentiles, until he had first preached the Gospel to the Jews. How then could he have been the Apostle of the Heathen at that time? (He visited SERGIUS PAULUS, by request, after finding ELYMAS the Jew.)

No man in Apostolic times durst join himself to the ministry in CHRIST'S Church, unless either miraculously invested with authority, or regularly ordained. APOLLOS preached to Jews, so did the scattered disciples; and the only exception, (the men of Cyprus and Cyrene, if they were not priests or deacons like STEPHEN, and therefore liable to the same persecution) called for the immediate intervention of the Apostolic Council, and would have been arrested but for the Apostolic sanction. No minister pretended to exercise the vocation of an order superior to his own, and St. PAUL, although "he conferred not with flesh and blood," was always submissive to everything "set in the Church," and never took too much upon himself. Throughout the whole three years of his diaconate, he does not report the baptism of an individual; long after his elevation to the second order in the ministry, amongst the prophets and teachers at Antioch, his name is placed the last upon the list; and even after the time when we may reasonably suppose that he had received his Divine call to the Apostleship, he is content to be joined as second to St. BARNABAS, in a mission full of discouragement and peril.

It was on that mission, A. D. 44 or 45, that the first exercise of his Apostolic power took place; seventeen years subsequent to his conversion near Damascus, and in the island of Cyprus; and fourteen years previous to the writing of the epistle to the Corinthians; fourteen years subsequent to his first, and about one year after his second, visit to Jerusalem; and six years previous to the Apostolic Council in that city, at which the diocese or jurisdiction of the Gentiles was conferred upon him.

Our Rev. authors (on page 109), alluding to the escape from the walls of Damascus, observe,—"There was something of humiliation in this mode of escape; and this, perhaps, is the reason why, in a letter written 'fourteen years afterwards,' he specifies the details," &c. The letter alluded to is the second epistle to the Corinthians, (chap. xii.) written, as our authors admit, in the autumn of A. D. 57, or in the spring of A. D. 58. And there was no letter written *fourteen years afterwards*. For, fourteen from fifty-eight would leave forty-four, for the year of the escape, which our authors have fixed at A. D. 38, and that would make A. D. 52 for the year in which the letter was written.

I hope my remarks will not seem captious or be offensive. The mistakes, which I have attempted to point out, are either the constituent parts or the unavoidable results of a chronological hypothesis that cannot be reconciled with the Holy Scriptures, and which must involve all who adopt it, not only in deplorable anachronisms, but in obscurities and grievous errors.

The separation of SAUL and BARNABAS from the other prophets and teachers of the Church at Antioch; the cause of St. MARK'S departure from St. PAUL at Perga; and the refusal of St. PETER to eat with the Gentiles, are all three rendered erroneously where they are intelligible, and obscurely where they are correct; and that because a defective chronology has shut out the coincidences of parallel events. O.

For The Churchman.

"UNCLE TOM."

REV. AND DEAR SIR: In looking over an old number (June 4th) of that sound-principled paper, "*The Church Journal*," I was sorry to find the following paragraph,—"Uncle Tom has been prohibited at Rome. Its stirring up bad feeling against the model republic would have made it highly welcome; but there was *too much earnest Protestant piety in it and too much ingrained love of liberty*: dangerous defects which altogether over-balanced the benefits."

I must think that the sentence I have italicized was written unthinkingly, for the purpose of giving a thrust at Rome; an error into which we are all too apt to fall, thereby damaging the interests of true Catholicism, and giving Rome an advantage which she well knows how to use. If Rome never did anything worse than exercising her undoubted functions, as priest and parent, of her *own* Diocese, than to warn her people against the insidious influences of "Uncle Tom," I, for one, would bid her "GOD speed."

I would ask the Rev. Editor of the "*Journal*" whether, upon reflection, the "earnest Protestant piety, and the ingrained love of liberty," exhibited in "Uncle Tom," be of that stamp, that he would like to place the work in his own parish library? If not, why blame Rome for an instance of active, evangelical care, the general want of which is one of the most serious defects of the Anglican and American Churches? While we cannot be too vigilant in "driving away" the soul-corrupting errors of the Papacy, let us, for CHRIST'S sake, be cautious that we do not join the ranks of those ultra-Protestants, who, in their ignorant and bitter zeal, are so ruinously in the habit of attacking Catholic truth under the pretence that it is Romish error.

What, may I ask, is "earnest Protestant piety"? A piety consisting of mere negations, or protests, would, I should fear, be rather cold and supercilious, than warm and loving. Now, I acknowledge, that there is some exceedingly beautiful painting of Christian feeling and principle in "Uncle Tom," but, at the same time, the most determined effort is evinced to keep out of sight the only means which CHRIST has ordained for the imparting of that HOLY SPIRIT, through whose influences, alone, these feelings and principles can be implanted in the human bosom. The "earnest piety" depicted in "Uncle Tom" is all, or nearly so, represented as flowing from Methodistic or Quaker influences, or from *spontaneous* evangelism; while the Apostolic Church of CHRIST and His appointed priesthood are only alluded to for the purpose of detraction! This may be *liberal Christianity*, but it certainly is not Scriptural or CHRIST-honoring *truth*. Far be it from me to deny the *power* of GOD to impart His HOLY SPIRIT, even without the agency of His own appointed means; but it is a fallacy, as dishonorable to GOD, as it is ruinous to the souls of men, to represent Him, as Mrs. STOWE has done, as *ordinarily* doing so. Either the Church of GOD and Her Priesthood are a deception, or the authoress of "Uncle Tom" has most presumptuously misrepresented the dealings of GOD with man; and that in a matter wherein the honor of our Great High Priest and the salvation of men is most vitally concerned.

Her ideas of liberty are as cloudy, unscriptural, and uncatholic as the rest; *here*, however, you will perhaps be scarcely so ready to follow me. However, every true-hearted Christian must be *disgusted*, I use the word advisedly, with the manner in which she tampers with the Word of GOD. In the conversation, for instance, between Mr. Wilson and George Harris, when the latter is making his escape; Mr. Wilson's arguments against George's running away, (however ill-timed or illogical, upon which I here give no opinion,) are all drawn from the positive teaching or examples of Holy Writ, yet not the slightest answer is attempted, only *that the Americans did not believe and act upon such principles*. Now, however well this might serve to close Mr. Wilson's lips, as a consistent American, it ought, by no means, to have done so to a professedly Christian authoress, who should not have left her readers to suppose that she considered any mere human dictum, however respectable, as sufficient of itself to set aside Divine precept. Indeed, it is the misfortune of this lady, that whenever she ventures to permit any pointed Scriptural dogmas to be quoted on the question of slavery, resistance, or liberty, whether it be by friend or scoffer, she leaves them painfully unanswered, save by a sneer.

Again in her theories concerning the rights of personal liberty, she is most palpably inconsistent with herself. While "Uncle Tom" is painted as feeling bound, for CHRIST'S sake, to serve faithfully the monster Legree, *because* he has "bought" him; George Harris is pictured as a hero for resolving to obtain his freedom, even though it be purchased with the blood of his master!

In short, the book has *one* value; it depicts with a master's hand the miserably defective state of American law with respect to the moral and social rights of negro servitude; otherwise it does violence to all intellectual analogy, to the truth of common experience, and, above all, it heretically and schismatically dishonors GOD and His Church; and consequently the plumes of pathos and piety, which have been so powerfully plucked from the wings of mercy, only make it all the more dangerous.

I repeat, would to GOD that the, once truly, "Apostolic See" were only now more abundant in such really Apostolic acts as that of placing the censures of GOD and His Church upon works the principles of which are so deeply erroneous as those of "Uncle Tom."

Sincerely yours, A CATHOLIC.

Diocese of Toronto, September, 1853.

For The Churchman.

CHURCH OF ST. BARNABAS.—It was asserted by some member of the late Diocesan Convention, and by others responded to approvingly, that a principal cause why charitable objects in the Church so often failed, was that their wants were not plainly and boldly told. That assertion, and another of a similar nature, which I have lately heard, to wit, that certain individuals, had they known it was really the intention to sell Zion church, would have prevented such sale, and saved the building to the Church, have chiefly moved me to trouble you with this and a previous communication.

I must say that all my feelings are averse to these extended notices of what we want and what ought to be done. I consider Churchmen bound by their profession and their hopes of immortality, to enquire and ascertain the wants of the Church, and according to their ability, to supply them after the manner of that rule laid down by our blessed LORD, "Let not thy left hand know what thy right doeth." Still if it be true that these things decay and die because their necessities are not known, let information by all means be given, in any and every way calculated to prevent such disastrous results.

On this ground it is that I again thus publicly call attention to the above parish, and more particularly at this time to set forth one feature omitted in a former article, that is, the establishment of a charity school for girls. This school has now been in operation three months, and of so great advantage has it proved itself to be, beyond its direct immediate advantage to the children, in opening the way for missionary work in the neighborhood, that I am most of all anxious for its support and continuance. I will further say that a cherished object with me is, if funds can be obtained, to make an arrangement by which a meal shall be provided at noon for those children whose mothers go out to work, thus enabling them to remain all day at work without anxiety for their children. It is the desire of the Rector to obtain the assistance of twelve or more ladies, these to form a committee for visiting the school, spending such time as they can spare in instructing the children, and teaching them sewing and such useful knowledge as shall make them good and valuable members of society. Invitation is therefore given to visit the school, in the same room in which the Sunday services are held, entering at the rear door of the Dispensary building, on Second avenue, on any of the five usual schooldays, from 9 A. M. to 12, and from 1 to 3 P. M. At 9 A. M. the Rector is present to open the school with religious services, and may there be seen by any disposed to engage in so excellent a work, or if more convenient, at his residence, 57 West Seventeenth-street.

In concluding an article already too long, I cannot forbear urging this matter very seriously on the attention of every one capable in any way of aiding the undertaking. The command is, "Preach the Gospel to every creature," and every Christian is fearfully responsible for the fulfilment of this command. "Whatsoever then thy hand findeth to do, do it with thy might."

Donations for this object may be left with Messrs. STANFORD & SWORDS, 137 Broadway; with the Teacher, Miss DOOLAN, at the School; at *The Churchman* office, Trinity Building; or with the Rector.

J. WEAVER, 57 West 17th street.

For The Churchman.

OUR JUDGE.

Both the wise man and the good man will have ever in his mind the judgment at which he must stand at the last day. If he is wise, he will not fail to be perpetually influenced by the great truth, that his standing at this judgment is *inevitable*. If he is good, he cannot be insensible to the love which, for his own good, presses this truth most earnestly upon him, and opens to him the way, and provides him with the means, of so receiving it, and acting upon it, that the judgment may be to him a blessing, and open to him the door to endless felicity.

A wise and good man, therefore, will esteem it a duty to be much in earnest thought concerning the last judgment. The thought of *Who is to be his Judge*, will be often dwelt on.

Holy Scripture declares that it will be GOD HIMSELF.

"Henceforth there is laid up for me a crown of righteousness which *the* LORD *the righteous Judge* shall give me at that day." "GOD shall judge the secrets of men." "The day of the righteous judgment of GOD, Who will render to every man according to his deeds."

HE therefore will be our Judge, Who is revealed to us as infinite in knowledge, goodness, wisdom, justice, and power.

Our Judge is infinite in *knowledge*.

"All things are naked and opened unto the eyes of Him with Whom we have to do." "The eyes of the LORD are in every place, beholding the evil and the good." "Thou knowest my down-sitting and mine up-rising. Thou understandest my *thoughts* afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways. There is not *a word in my tongue*, but lo, O LORD, Thou knowest it altogether. Whither shall I flee from Thy presence? If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee." "The LORD searcheth all the *hearts*, and understandeth all *the imaginations of the thoughts*." "Man looketh on the outward appearance; but the LORD looketh on *the heart*."

Our Judge then is ever by us—ever a close Observer of our hearts, our characters, our words, and our conduct. What, therefore, though we may elude the eye of man, or the penalty of human law? When in the darkest shade of night, or the most secret corner of retirement, we perpetrate the deed of iniquity, our Judge is there. If, vaunting ourselves on the general rectitude and propriety of our actions, we yet offend in speech, by indulging in vain and foolish, or in uncharitable, profane, obscene, or impious discourse, He Who has declared that for every idle word we shall be called into judgment, is by us, and hears us. If, soothed into confidence of virtue or piety by care, perhaps extreme precision and studied display, in the regulation of actions and words, the secret love of sin is cherished in our hearts, the feeling of malevolence or revenge is welcome to them, pride and self-gratulation sway them, bad tempers and dispositions poison them, envy and ill will corrode them, impurity soils them, hypocrisy corrupts them, or a disrelish for religion, or a want of a heart-interest in it, makes its outward performances a cold and unwilling offering; He Who will judge the secrets of men sees and knows it all.

Surely deep and thorough should be the repentance, and constant the watchful care and circumspection, that we may be prepared to meet our Judge.

To the pious and faithful christian, whose spiritual alarms and fears have been soothed, and his humble confidence in divine mercy rendered fixed and stable, by the regenerating and renewing grace of GOD, the contemplation of the infinite knowledge of his Judge gives great comfort. He knows that his affectionate confidence and trust in Him are not unobserved; that the sighs of penitence which reach no mortal ear, are not unheard; that his religion, carefully interwoven into every department of his character, and kept constantly in view as the rule and measure of his daily walk, of all his pursuits, and all his enjoyments, though shunning the unblest path of ostentation and display, is known and appreciated; that his cultivation of the fruits of the Spirit, in the controlling practical influence of love to GOD and man, though modest and unassuming as true godliness will ever be, is plain and open to Him with Whom he has to do; that the care of his soul, sedulously guarded from the pollution that is in the world through sin, though the praise of men be not courted by pretensions and austerities, is observed by his Judge; and that his living faith in CHRIST, as furnishing, in His atonement, man's only dependence for sanctifying grace and saving mercy, though too pure and genuine to be vaunted before men, is recorded in the book of remembrance before GOD. The consciousness that his Judge seeth in secret, invests all his religion with that humility which is a cardinal evangelical virtue, and engages him in constant prayer and effort that he may please his LORD in all things; and in thought, word, and deed, in the eye of the world, and in the deepest seclusion, be alike true to his religion, and always ready to meet his Judge at His appearing. His is ever the Apostle's noble sentiment:—"With me it is a very small thing that I should be judged of man's judgment; He that judgeth me is the LORD."

Our Judge is also infinitely *good*.

Of this we are surrounded with innumerable evidences, and every moment of our existence is a fresh memento. Our creation, and constant preservation; the many blessings that render life desirable, and its ills tolerable; especially the rich and satisfactory joys and comforts of religion, flowing from the inestimable love of redemption through JESUS CHRIST; are gracious evidences, and encouraging and cheering assurances, of the goodness of Him by Whom we shall be judged.

The contemplation of this attribute of his Judge, should fill the devout christian with lively trust and hope, with full and affectionate confidence. It should animate his obedience, increase his love and faith, and comfort him in all his trials. It should be a powerful motive to repentance for sins against a GOD so good and merciful. Connected with a knowledge of himself, it should clothe him with humility from the conviction that all this goodness and mercy is utterly undeserved by him; and this should make him feel and own that his only hope is in the unmerited love of GOD.

But impenitent sinners can see in the love of their Judge, only an aggravation of their guilt, and a surer seal to their condemnation. It covers them with that sin of deepest dye, *ingratitude*. It shows them to be arrayed in enmity against their best Friend; returning hatred for His love; casting back upon Him the offers, promises, and pledges, of His mercy; and turning His long suffering and forbearance into a very instrument of his dishonor.

In our Judge, there will be that infinite *wisdom* which will secure the proceedings of His tribunal against all possibility of wrong bias, and mistaken judgment. As in His dealings in reference to this world, so in his decisions for eternity, every mouth—to use the strong language in which St. PAUL represents the utter groundlessness and hopelessness of objections—*must be stopped*, which would find fault. Even the wretched victims of the awful condemnation of the last day will be compelled to own the sentence right.

Essential to the perfection of the wisdom and goodness, is the infinite *justice* of our Judge.

GOD'S laws would be worse than useless, they would but invite neglect and insult, and expose His glory to contempt, His power to defiance, and Himself to the reproaches and indignities of His creatures, but for that justice which requires the punishment of offenders, and should make the sinner tremble, and fill him with a sense of his danger. The awful exhibition of this justice in the atoning sufferings and death of CHRIST, is a dread warning of what sin deserves, and what it must inevitably meet unless true faith and repentance have found a refuge in that atonement—the vicarious merit of the suffering of the Just for the unjust.

It the infinite *power* of our Judge, we see another attribute that should arrest the mind's most awakened and solicitous attention.

He will be our Judge, Whose word, having called the universe into being, can speak it into annihilation: Who is the Author of those stupendous phenomena in nature, which, shaking the earth, and cleaving it asunder, and causing it to vomit forth flames of fire, and hot burning coals, and streams as of molten metal; and sweeping sea and land with the tempest's resistless bosom of destruction; and dealing the lightning's instant stroke of ruin and death; afford awful presages of the end that awaits the earth. He will be our Judge, Who, to punish the ungodliness of men, drowned the world in the universal deluge; and for an example of Whose chastening power, Sodom and Gomorrha suffered the vengeance of the fire which went out from His presence; and before Whose resistless might the great apostate and his rebel-legions fell from heaven, and are "reserved in everlasting chains, under darkness, unto the judgment of the great day."

And truly appalling are the emblems of power with which revelation declares our Judge will come. The fire that will devour before Him—the mighty tempest that will be stirred up round about Him—the dreadful convulsions with which the sun, the moon, and the stars, will sink in everlasting night, and the earth return to chaos—the trumpet's tremendous blast, which will rouse from the bed of death its unnumbered tenants, and assemble them, together with the race then living, in the regions of the air: these will be emblems of the power of Him before Whom we all must stand, and Whose sentence will have His own might for its execution.

Who then will be able to stand? Who can be ready when GOD ariseth to judgment? How can even the most righteous endure that look which can set the world on fire, and which dazzles the bright seraphim of the celestial courts?

Blessed be the infinite mercy of the "great mystery of godliness!" This great GOD before Whom we must stand is GOD THE SON, in the human nature which He assumed as our Saviour. To Him the FATHER hath committed all judgment. The glories of the Godhead being veiled by the mystery of His Holy Incarnation; and that great mystery having made the human nature common to the Judge and to him at His bar, and being also the medium of that onement between CHRIST and the faithful christian, which infuses the life and immortality of the Former into the latter, and makes the latter partaker of the Former's acceptance with the FATHER; the good and faithful servant may contemplate his Judge with calmness and admiration: nay, with that fixedness and strength of faith which animates and cheers the soul with hope both sure and steadfast, and joy at the advent of *the great day*. How blessed to be admitted to the sight of Him Who was his Friend even unto death, and has been his Advocate and Intercessor with the FATHER! How will he love to look upon *that countenance* bearing the tokens of divine benevolence which attracted the admiration of the world, when He went about doing good, and spake health to the bodies, and pardon and comfort to the souls of men; and which shone preeminent in the trials of his suffering and dying love!

For the humble faithful followers of the LAMB, that judgment will have no terrors at which their SAVIOUR will preside. They are members of His body, and united to Him as their Head, through that Spirit which gives them participation in His life, and thus, *in Him*, justification with GOD, a regenerated nature, a new heart, and fellowship and communion in all the rich blessings of the gospel. They "know Whom" they "have believed"; and having been made His in His holy sacrament of adoption; and having, in full faith in "the promises of God made to them in that sacrament," showing its reality and life in the fruits of true righteousness and holiness, "committed unto Him" themselves, their souls and bodies, their hopes, their spiritual concerns, their everlasting destiny; and having found that they were right in being "persuaded that He" was "able to keep that which" they had "committed unto Him against that day"—through earth's probation, and the rest and joy of paradise, even *unto that day*—the great day of final judgment;—they will still feel secure—they will be ready to meet Him, to stand hopefully before Him, and to go with Him to the glorious inheritance which He has purchased for them.

But where shall the ungodly and the sinners appear? Better for them that there had never been a SAVIOUR, for then they had not had such tremendous guilt upon them as ingratitude for a SAVIOUR'S love. When He ariseth to judgment, and they see Him their Judge Whose mercy they have slighted and contemned, and through Whom they might have had access to joys now lost to them forever; they will remember His love even unto death; and the opportunities and means of serving Him which they neglected; and the calls and warnings to their duty which they refused to heed. If they have been baptized into CHRIST, and thus regenerated, and made His members, children of GOD, and inheritors of the kingdom of heaven, O what a foretaste of the everlasting curse before them, will be the recollection of their resistance of the SPIRIT then freely conferred, their ingratitude for the promises then sealed, and the blessings then opened to them, and their treachery to the obligations then laid upon them!

B. T. O.

THE CHURCH ABROAD.

[Crowded out last week.]

England.—The Bishop of CHESTER lately held his visitation, the main feature of which was his charge to the clergy. He expressed great satisfaction at the progress, both visible and spiritual, of the Church in his Diocese. Since his former visitation, 19 new churches had been consecrated; 5 others had been opened for divine service by license, till the preliminaries for consecration should be settled; and others had been entirely rebuilt, in most cases with a large increase of accommodation; others still had been restored, enlarged, or improved in their internal arrangements; and 9 more new churches, at least, were then in course of erection. He also expressed much pleasure at the greater interest and reverence shown by candidates of confirmation. He had formerly set down fifteen years of age as the rule of admission to that rite; but he now left it to the discretion of the clergy what exceptions to the rule should be made, observing upon the point thus: "A very general and very proper feeling on this point is, that candidates should have attained such an age as fits them for following up their confirmation by presenting themselves as communicants at the Sacrament of the LORD'S Supper. Provided that a due regard be had to this consideration, I do not think that a right adherence to a numerical limit of the age should exclude candidates who fully comprehend the nature of the ordinance and earnestly desire to be admitted to it." He also acknowledged, in eloquent terms, the zeal of the clergy, and said that the laity had responded by unequivocal proofs of increasing attachment to the Church, which they had shown an equal readiness to defend, both against encroachments from without and betrayal from within. New churches had been erected, additional ministers had been employed, new schools had been built for the education of the poor, a superior class of instructors had been introduced into those schools: there was a vast improvement, he would venture to say, in the character of the rising generation, and even in the religious impressions of those of riper years. Now these were signs of vitality, of energy, and of progress. Not the least interesting part of the charge was devoted to the subject of Convocation. Touching the expediency of reviving the long-dormant powers of that body, he spoke thus:

> That appeared to him to be a question of practical prudence, on which men who were equally faithful and equally friendly to the Church, might possibly come to opposite opinions. He thought himself, that in this, as in many other cases, the importance of the question, great as it was, had been exaggerated, both by those who desired, and by some of those who deprecated, the revival. If Convocation were regarded theoretically as the Church of England by representation, then no doubt it was possessed of attributes of high authority; but then the royal writ was necessary for its assembling, and the exercise of its powers was limited and restrained by law. It was not permitted to enact, promulgate, or execute any canons, constitutions, or ordinances, unless it had the royal assent and license so to do so. That restriction gave it but a narrow sphere of spontaneous action. Its power scarcely extended beyond addressing to the Crown a respectful representation of any grievances, or a petition for a license to transact business. Within a range so circumscribed, if, on the one hand, there was little effectual good to be expected, yet, on the other, he thought there was but little evil to be apprehended, provided only that the proceedings be conducted in a spirit of moderation, and mutual forbearance, and comprehensive charity. Those restraints of which he had spoken as to the Convocation might at first sight appear to place the Church in an anomalous and disadvantageous position; but they were in reality, to a great extent, at least, a necessary consequence, inevitably flowing from the connection that subsists between the Church and the State. The Church was established by law as a national institution. The State secured to it extensive rights, and privileges, and endowments. It was the guardian of its interests—the trustee of its funds. That relation necessarily required that the internal constitution of the Church, as to its doctrines and discipline, should be so defined as to characterize and identify it. They possess such characteristics in their Articles, their Liturgy, their Canons. Those were at once the rules by which the Church regulated itself as a religious society, and they were at the same time the marks of identity by which the State recognized it as established. Any alteration, or modification, therefore, in its internal laws and formularies, could only be made with the assent and sanction of the State, either of the Sovereign or of the Legislature, according to the nature and magnitude of the change. To this extent the independence of the Church was necessarily abridged, and its freedom of action limited by its connection with the civil power. Now this might happen to be a disadvantage, but it was far more than compensated by the reciprocal benefits the Church and State derived from their connection with each other, and it was, he ventured respectfully to express his opinion, a disadvantage in appearance rather than in reality. The affairs of the world, they knew, were subject to perpetual change. Improvements in art and science, new forms of productive industry, new developments of power, new combinations of materials—these and such things called continually for new legislation, in the incessant progress of society; but affairs of religion were placed above these mutations by a fixity and permanence of their own. The great truths of the Gospel were as unchangeable as their Divine Author—the same yesterday, and to-day, and forever. It was one of the great principles of the Reformed Church that Holy Scripture contains all things necessary for salvation, and that it is the one immutable, infallible, and sufficient standard of divine truth; but such, we know, was the imperfection of the human mind, that men had deduced different doctrines from the same written Word. To guard against those diversities of opinion, the Church had exhibited in its Articles a full and clear statement of Christian doctrine—not as presumptuously substituting a creed of its own instead of the written Word of GOD, but as a foundation in fixing the sense in which the Scripture was interpreted by those within its pale. Now, the manner in which that delicate task had been executed bore indications of great wisdom, and, what always accompanied it, great moderation. The framers of their Articles had drawn a broad line of demarcation between their own Church and that of Rome. It was a line so plainly and broadly marked, that no disingenuous sophistry could ever obliterate or disguise it. But, while the Reformers firmly disapproved of those parts of the Church of Rome in which human inventions and traditions had been allowed to supersede and eclipse the Word of GOD, they knew at the same time that the work in which they were engaged was a work not of invention, but of restoration; and they, therefore, as firmly retained whatever else in the doctrine and discipline of antecedent times was according to the tenor of Scripture and the simplicty of Evangelical truth.

THE COLLEGE of St. Mary's, at Windermere, was opened on the 31st of August. On the following Sunday, special services were held in St. Mary's new church, which adjoins the College, to inaugurate the opening of the institution. From the sermon, which was preached by the Rev. T. F. REDHEAD, we extract the following, as showing what need there was of the College, and what it is expected to accomplish:

> Of the benefits, religious and moral, of this College to the surrounding communities, happily all doubt must be removed. When I recollect receiving my own education in an adjacent town, nine or ten miles distant, to which place it was necessary for the youths of this district to resort if they desired information beyond the merest rudiments of instruction; when I think at best how scanty, though good as far as it went, the amount of education was which we received; when I compare with it the varied amount of information which will now be accessible at your very doors; when I am satisfied that the pupils of this institution will be taught not only secular learning, but will receive also a solid Christian education, based upon the Holy Scriptures as interpreted in the formularies and historical documents of our Reformed Church of England—there are no hopes I could too sanguinely express, no prayers too fervently utter, that this seminary of sound learning and religious principles may for ages continue to send forth, both in Church and State, men who in their day and generation will prove themselves true and duteous sons of the one, and loyal and constant defenders and upholders of the other. It may also be observed, in connection with St. Mary's College, that there is one object contemplated which, while it has peculiar claims on the grateful respect of myself and my professional brethren, ought not to be the less deeply interesting to the laity. It is the facility afforded to the clergy of the surrounding districts in obtaining an education, sound and useful, for at least some of their children, at a cost which bears no proportion to the benefit received. We too painfully feel the condition of our rural clergy. Poverty is the rule—riches the peculiar exception. This College of St. Mary takes up the case of the disheartened parent, and puts within the reach of almost the poorest of our clergy of the hills and dales an education for his son, wherein he will have all the solidity of useful secular and religious learning, with something of the polish and refinement which hitherto, however desirable it may have been, was scarcely ever to be attained.

WE SELDOM make any note of ordinations in England, for the simple reason that they are "too numerous to mention." As a specimen of what is done in that line, it may be worth the while to state, that on Sunday the 25th ult., in the Dioceses of Lincoln, Peterborough, Durham, Ripon, Canterbury, Worcester, Chester, Exeter, and Lichfield, there were ordained 96 Deacons, and 63 Priests.

THE WORK of Cathedral Reform is going on. At Lincoln, the Dean and Chapter have increased the salaries of the lay vicars to £10 a-year each, on condition that they shall attend the afternoon services. At Canterbury, also, the lay vicars have set forth their grievances to the Archbishop, who has promised to give the subject his immediate attention. Smallness of remuneration seems to be their chief complaint.

SINCE THE LAST published account, which was in July, 53 persons have renounced the errors of Popery at St. Paul's, Bermondsey. Many of the converts are said to be highly respectable persons, some of them ranking among the gentry.

CASES OF GREAT individual munificence in the cause of the Church seem to be of growing frequency in England. The Bishop of WINCHESTER lately consecrated a new church at Bitterne, near Southampton, which was built at the sole cost of the Rev. H. USBORNE. It is also said that a new church, two schools, almshouses, and a hospital are to be erected at Dudley by Lord WARD, the plans for them having been already prepared by a London architect.

THE ARCHBISHOP OF CANTERBURY has completed his visitation, and expressed great general satisfaction at the state of the parishes. At Faversham the most magnificent national schools in England have lately been finished; and the church, a spacious and handsome edifice, is soon to be opened for public worship.

THE TIME for Church-rates, it would seem, is rapidly passing away. The question lately came up in the House of Lords, in the case of the church at Braintree, and the decision had thereupon may, it is said, be almost regarded as the extinction of compulsory Church-rates in England. The provincial papers teem with instances in which the rates have been refused; and at some important places—Limehouse, for instance—a voluntary rate is being attempted. The Church-wardens, with great discretion, announce that when the paper is signed, it is still to be regarded as a voluntary offering, and collected as such. A rate has been passed at Margate; but the number of persons who have refused to pay, and have therefore suffered their goods to be distrained on, is distressing; and the town is placarded in consequence.

THE EMBELLISHMENT of sinecure rectors, also, is hastening towards extinction, there being now but few remaining. A good example in this line is recorded as having lately been given. The rectory of Eccles-by-the-Sea, Norfolk, has long been a sinecure; the sea has gradually encroached, and the church gradually decayed, till at last the remains of the church were covered with sand, and the tower alone, and that ruinous, remains visible. To this church, if it can be so called, the Rev. EDWARD EVANS has been appointed, and, reversing the usual rule in such matters, the rector determined to try whether he could not get some work out of his church. With this view, on Sunday the 4th ult. he read himself in, collected a congregation of some 200 persons, and preached them a sermon. Of course this was open-air-preaching; it was also, as if to make it more appropriate, extempore preaching; and, having thus broken ground, the restoration of the church is to be proceeded with at once.

THE CLERGY, having had their season of rest and relaxation, were returning to their posts, and resuming their parochial work with much activity. The *Clerical Journal*, speaking of what there is to be done, and of the good mind that exists for doing it, has the following:

> The public mind is awake as to the vastness of the work which lies before us—the masses, festering in vice and violence, which as yet the Church has not reached; and the consideration of the great problem, how they may be brought under civilizing and Christianizing influence, is daily occupying a larger circle, and calling different classes of minds into exercise. It is well known that the Wesleyan Methodists, and many other Dissenters, have made their stronghold among the lower division of the middle class; and they have **done this by a judicious and unremitting system of visiting.** It is equally well known that, in the Middle Ages, the Romish Church secured the poor by her orders of preaching friars, and similar ministers, *by adapting her services* to the requirements of her devotees, and giving them *all* opportunities of joining in precisely that class of services which they felt most requisite for their wants.
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> These truths are gradually breaking on the minds of the more zealous and effectual of the clergy; and, accordingly, we have field-preaching, or rather open-air-preaching, in some parts of the North, the system of cottage-lectures more fully carried out; Mr. S. G. OSBORNE suggesting services of a plain and simple kind to the very outcasts of humanity; a strong attempt made to revive the order of subdeacons; and, in one or two places, an alteration in the arrangement of our Church services, so as to suit many classes hitherto all but excluded. Scripture readers are more and more employed; Churchmen have taken a deeper interest in city missions; and at last we are likely to have the spiritual requirements of the poor treated according to a somewhat different principle than any which have been yet exercised towards them. In the meantime every expedient has its opponents. Our Canon and Statute Law are in hopeless opposition; and it now appears that no alteration in the time or the extent of our Church services can legally take place. Open-air-preaching, the hiring of a room for the purpose of lecturing to the poor on religious subjects, the omitting of all or any portion of the Liturgy, are all, in themselves, illegal, if done by clergymen; so that at present they have their hands tied. They may witness the zeal and exertions of Dissenters, but they may not go and do likewise.

THE PAPERS abound rather more, if anything, than usual with accounts of new churches built, and of old ones restored and enlarged. On the 5th ult., a new church, built at the expense of the Rev. T. E. PETTY, at Bardsea, in the parish of Urswick, Lancaster, was consecrated by the Bishop of CHESTER.——The foundation-stone of a new church has been laid at Braishfield.——St. Mary's church, Wallingford, was rapidly undergoing demolition, with a view to its being rebuilt and enlarged.——The Bishop of RIPON had just consecrated a beautiful church at Bay Hall. The church is built by the trustees under the will of the late Sir JOHN RAMSDEN, Bart., on a site presented by the Hon. ISABELLA RAMSDEN, mother of the present Lord of the Manor. It is built in the early decorated style, consisting of nave, aisles, chancel, tower, and vestry, the whole length internally being about 116 feet. The spire, when completed, will be 216 feet high to the top of the weathercock. There are two porches on the north and south side, which form the only entrance except through the vestry. The church contains about 530 sittings, 254 of which have been appropriated to the use of the poor forever.——St. Dunstan's church, Fleet-street, had just been reopened, after having been closed several weeks for repairs and other improvements. The same was the case with the Temple church.——The splendid church of Godmanchester has undergone a complete remodelling of the interior; the old unsightly pews have been demolished, the organ-loft removed, and the old floors of the church filled with seats of an uniform appearance.——The enlargement of St. Mary's church, at Redford, has been completed, so as to furnish 150 additional sittings, and accommodate the children of the Sunday school.——The repairing and enlarging of the church at Retford had also been entered upon, £800 having been subscribed for that purpose. The sum of £1,800 is the amount set down to be expended on the work.——The church at Little Sompting, Sussex,—said to be one of the few churches which contain genuine Saxon remains,—is to be restored, the work to cost about £1,200, part of which is already subscribed. The peculiarities of the original construction are to be carefully retained.

Australia.—It is stated that the Bishopric of Sydney has been offered to the Rev. T. H. DAVIS, Archdeacon of Melbourne, but that he has declined it.

THE BISHOP OF ADELAIDE, who is now in England, has obtained the sanction of the Government for a division of his Diocese, so as to create a new Bishopric of Perth, Western Australia. Miss BURDETT COUTTS is said to have promised a large sum towards the erection and endowment of the See.

O! WE ARE querulous creatures! Little less
Than all things can suffice to make us happy;
And little more than nothing is enough
To discontent us.
—COLERIDGE.

CHAUCER AND SHAKESPEARE.—I take unceasing delight in CHAUCER. His manly cheerfulness is specially delicious to me in my old age. How exquisitely tender he is, and yet how perfectly free from the least touch of sickly melancholy or morbid drooping! The sympathy of the poet with the subjects of his poetry is particulary remarkable in SHAKESPEARE and CHAUCER; but what the first effects by a strong act of imagination and mental metamorphosis, the last does without any effort, merely by the inborn kindly joyousness of his nature. How well we seem to know CHAUCER! How absolutely nothing do we know of SHAKESPEARE!—COLERIDGE.

THE CHURCHMAN.

NEW YORK, OCTOBER 29, 1853.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

THE GENERAL CONVENTION.

The General Convention, as will be seen by the report of proceedings, brought its labors to a close on the afternoon of Wednesday the 26th, having been in session just three weeks. Of the course of proceedings in the House of Bishops, little is known, its sessions being held with closed doors. Scarce any of their doings have been allowed to transpire, save as the results thereof concerned the other House. It is said that a good many measures, which had been carried through the Lower House with much care and labor, have been lost among the Bishops. This, to be sure, cannot be expected to be altogether satisfactory to those whose opinions are thus crossed and thwarted; but it shows at least the real practical independence of the two Houses, and how each operates as a check on the other. Of course, in their legislative capacity and character the two Branches are strictly co-ordinate, and nothing, however good in itself, ought to become law, but what hath approved itself wise and right in the judgment of them both. It may, and perhaps will, be thought, that there has been rather too much legislating with special reference to particular cases; a course which, if persisted in, besides swelling our ecclesiastical code beyond the desirable limits, is liable to the charge of getting over a present difficulty at the risk of drawing on greater ones. Yet it shows a wholesome distrust of everything like arbitrary power, the approaches whereof cannot be too jealously guarded against, and the best check upon which probably is by leaving as little as may be to executive discretion. And we cannot disguise from ourselves, nor would we disguise from the Church, that here, as elsewhere, the executive function has certain inherent aptitudes for aggression and encroachment on public liberty; which aptitudes ought ever to be kept under pretty strict watch and ward. However, it is not our purpose to moralize this theme with a redundancy of hackneyed and commonplace saws.

To return to the House of Bishops,—Most sincerely do we hope that the exalted character and beneficent function of our Right Rev. Fathers will not incur nor deserve the imputation of being hard and unmerciful to the appeals of penitent suffering: that this most paternal, and, it is to be presumed, most placable and forgiving branch of our Church government, will not be found nor thought to have overlooked the principle so well known to the common law of the State, and so generally recognized as an essential element of a wise and humane civil administration; the principle, we mean, of not inflicting pains and penalties beyond what seems needful, in order to rectify and reform whatever may have been amiss in the conduct of the subjects. Punishment, be it observed, is the most effectual as a preventive, when it is not suffered to lose the character of a remedy, nor pushed so far as to appear vindictive. Pardons and reprieves, where there is good reason to think the fault has been cured, always serve to strengthen the law; whereas tenacity of infliction, beyond the demands of a remedial appliance, always tends to weaken the law by bringing odium on its ministers, while at the same time it takes away the natural motives to repentance and reformation. Doubtless there are cases where punishment should be exemplary; but then, to be thus, it must also approve itself to be merciful, tender, and motherly, and apt to relax its severity wherever its operation has been salutary to the subject of it: otherwise its effects will be to harden where it is meant to fructify, and to blast where it should seek to bless.

In the House of Clerical and Lay Delegates, the deliberations have certainly been marked by great ability, great decorum, and the utmost good feeling. All appear to have come together with their minds made up and their hearts in tune for the despatch of business, bringing just about enough of salt and spice to give their doings a grateful relish and seasoning, but without any considerable taste of bitterness or spite. Instances of course there were, as usual, wherein a certain incontinence of strife and wrangling and theological rancor was but too manifest; but, happily, they were for the most part left alone in their glory, the House being evidently in no temper to entertain their effusions. Snarling bigots and theological snapdragons will always work their way into such proceedings. In any body so large and so variously complexioned there will ever be some who cannot be satisfied with themselves unless they "speak poniards, and every word stabs"; and the best that can reasonably be looked for is, that they shall not be allowed to feel themselves quite at home, nor get to sporting as in their native element. As was to have been expected, there were in the course of the session a few efforts at speech-making; attempts at sermonizing, and that by lay divines as well as clerical, were not altogether wanting; sundry high flights of eloquence, and strains pitched in the melting key, some in the major, and some in the minor, were boldly enterprised: but the event seems to have proved that all these were too expensive luxuries to suit the severe taste and rigid economy of the House. Where there was no help for it, they were endured with Christian resignation, but they were not encouraged, so far as we know, in a single instance. Of course, therefore, the House succeeded in doing up a large amount of work.

Perhaps it is hardly prudent for us to mention individual cases either for praise or blame. Yet we cannot well forbear to say a word concerning the Rev. Dr. MEAD of Connecticut, who from the opening to the close of the session was continually in the legislative harness, working like a hero. He made no long speeches; essayed no glorious strokes, and therefore never struck in vain: every word was right to the point, every act was addressed to the despatch of business; and the effect was answerable to the aim. We know not what he may be elsewhere; but in the Convention he was, to our mind, a man, every inch of him, both latitudinally and longitudinally. The same was true, in a most commendable degree, of various other members. Of the new members, special mention is due to the Rev. Dr. VINTON of New York, who certainly deported himself throughout in a manner altogether creditable to himself and to the Diocese. Though, we believe, unused to the work, his course was that of one familiar with the proper order and style of legislative proceedings; at home in the office, and master of its functions; ready, dexterous, and apt-handed, but not incontinent, in debate; never attempting to blow bubbles, nor to sell smoke; carrying into his speeches a genuine business air and method; sharp-sighted, close-thoughted, and studying to speak just words enough to do the work, and do it well.

With reference to particular measures, further consideration is necessary before we can be or feel at all competent to speak. Touching, however, the new additions to the Episcopate, it may not be out of place to say a word. Of Dr. DAVIS, the new Bishop of South Carolina, we know but little, but we have heard nothing but good. His life, at least his ministerial life seems to have been passed in the unambitious retirements of parochial work; but this of course will be regarded far otherwise than as inferring any want of fitness for his high office. We have been told, but cannot vouch for the fact, that his mind has been disciplined and seasoned in the noble science of the law. Dr. ATKINSON, the new Bishop of North Carolina, we have long regarded as one of the best pieces of timber to make a Bishop of, to be found in the whole American Church. His fine abilities, his abundance of learned and liberal preparations, his high manly tone and form of character, and his sound, intelligent, and well-proportioned churchmanship, will, we are persuaded, render him an honor and ornament to the Episcopate; joining whatsoever is most amiable and most respectable in the person, to the proper reverence and authority of the sacred office. We speak from our own long-cherished impressions of this, as he has seemed to us, truly honorable and accomplished Christian gentleman. And we most sincerely hope and trust, that in him the noble Diocese of North Carolina will be amply compensated for the unparalleled infliction they have suffered in their late Bishop.

It will be seen that, on nomination by the Bishops, the House of Delegates have elected the Rev. W. INGRAHAM KIP, D.D., of Albany, and the Rev. THOMAS F. SCOTT, of Georgia, as Missionary Bishops to California and Oregon. All, no doubt, will be glad that measures have thus been taken to complete the organization of the Church in those waste places. As to California, at least, there was pressing need that the Church should there be headed forthwith: that the best method has been used for achieving this desirable end, is more than we can affirm. In this, however, we are far from meaning any reflection on the appointment itself, which, no doubt, is as satisfactory as any that could have been made. Dr. KIP, it seems, has signified his acceptance, and is to be consecrated in Trinity church, New York, on Friday of this week. Mr. SCOTT, it is understood, asks time to consider the matter, before taking his resolution. The undertaking, it must be confessed, seems a formidable one, but we trust he will not shrink from it. Of the selection in this case we have little means of judging. Though, so far as we have learned, the Rev. gentleman is not very largely known abroad, the fact of his being a Delegate to the Convention argues, what indeed there can be no question of, that he stands well at home; and we hear him well spoken of by those who are not of the same side with him in the Church. Dr. KIP's high character and reputation, far and near, as a pastor, a scholar, and a gentleman, had prepared all classes in the Church for his elevation to the Episcopate. There needs no proof of his ability to serve the Church both with the head and with the hand. His gifts and accomplishments will adorn the station; and in the wide sphere of labor assigned to him he will have ample room for writing his thoughts in characters that shall endure. How well he stands at home, how much he is esteemed where best known, may be seen from the following, which we extract from a brief notice of him in the *Albany State Register*: "Dr. KIP has for many years been the pastor of St. Paul's church in this city. His piety, his kindness, his urbanity as a gentleman, his learning, his intellectual power, have greatly endeared him to his large congregation. No clergyman has enjoyed in a higher degree the confidence, affection, and respect of his people, and his leaving them will occasion profound regret."

WE HOPE that our readers this week will take special care not to neglect or overlook the contents of our fourth page. Perhaps, indeed, they have already learned, what is the fact, that much of our choicest matter is generally to be found in that place. In the Book Notices there given, especially in that on Mr. MUNRO, they will find good food for thought, served up in such a style as not to relish it will go far to impeach their taste. Such, at least, is our notion.

WE UNDERSTAND that the Rev. OLIVER S. PRESCOTT has terminated the sentence of suspension in his own case, by signing his name to the paper of conditions upon which such termination was made to depend. Of course therefore he is now a presbyter of the Church, in regular standing, and, consequently, free to exercise the functions of his order.

THE TORONTO DELEGATION.—A Delegation from the Diocese of Toronto to the Church in the United States has for several days been in attendance on the sittings of the General Convention. It will be seen by our report of the proceedings, that their presence in pursuance of their mission was formally and appropriately recognized by the President of that body. Owing, however, to some mistake or oversight, no opportunity was given at that time for the Delegation to respond. On Tuesday evening this mistake was duly repaired. Certain members of the House of Deputies having started a suggestion to that effect, the Rev. Mr. PATTON of that Delegation met the occasion with all imaginable appropriateness and felicity. Though speaking entirely on the spur of the moment, there being so little expectation of the thing on his part, that even his colleague in the Delegation had just withdrawn, yet nothing could well be more graceful and happy than his speech. We deem ourselves happy in being able to lay this charming speech before our readers in an authentic shape. And we regard the whole thing as one, and not the least, among those highly auspicious manifestations, so frequent of late, of the vital and essential unity that exists between the several Branches of the Reformed Catholic Church.

The Rev. Mr. PATTON responded in substance as follows:

Reverend President, Reverend Brethren, and Brethren of the Laity: I think myself happy in being permitted to express, on behalf of the deputation from the Diocese of Toronto, our grateful sense of the honor you have conferred upon us, by granting us seats on the floor of this House. We have derived both profit and instruction from perusing the page of the Book, which, in the language of the Rev. Dr. VAN INGEN, you have opened for our inspection. In commencing a similar course of ecclesiastical legislation, we have much to learn, and we shall gladly avail ourselves of your experience, and we therefore rejoice in being permitted to witness your proceedings. But, Mr. President and Brethren, we desire also to express our own heartfelt thanks, and the grateful acknowledgments of the Branch of the Church which we represent, for the timely and munificent aid afforded to Trinity College, when an appeal was made to you in our hour of need. We desire heartily to thank you, for the affectionate sympathy, the fraternal kindness, and the munificent liberality accorded to us, in aid of that Institution, which we have established, I trust, on sound Christian principles. We thank you for your liberal gifts, and for the kind and hearty manner, in which you greeted the esteemed brother, whom we deputed to present our appeal to you. Our excellent Bishop, in alluding to this subject in his recent charge to his Clergy, thus expressed himself: "We sent our messenger to our brethren in the United States, and his journey through that mighty land was one of triumph—a jubilee of Christian love and exultation. He was everywhere met with the kindest greetings: gifts and donations were poured into his lap with joy and gladness, and with prayers and blessings that the privilege had been granted them of showing their Christian affection." Mr. President and Brethren, we have been deputed on a mission most grateful to our own feelings; we have been deputed to convey to our brethren the deep and grateful sense entertained by our Church, for the kind feeling manifested towards us. As an evidence of the manner in which we appreciate it, I may mention, that when the resolutions conveying to you the thanks of our Church were introduced into our Synod, consisting of the Bishop, 140 of his Clergy, and about 160 Lay representatives from almost every parish in the Diocese, the whole assembly rose up as one man, and with one spirit, and one voice, they passed the resolutions by acclamation. We rejoice in witnessing the kindly interchange of visits and good offices which are now taking place between the respective branches of our common faith. We trust they will be productive of much good; and that they will tend to draw more closely the bands of Christian brotherhood. It has been my happy privilege to witness more than one of these happy interchanges of fraternal visits. It was my good fortune to be in England last summer, and to witness the hearty reception accorded to your welcome Deputation. It was my great privilege to be present in Westminster Abbey, on that glorious day which closed the Jubilee Year of the S. P. G. F. P. It was also my good fortune to be present at Oxford, on that interesting occasion when your prelates received the degrees which that University conferred upon them. With a swelling heart, I witnessed the genuine outburst of English feeling, the deafening cheers with which your Bishops were greeted on that memorable occasion. I was so fortunate also as to arrive here in time, and only just in time, to witness the welcome accorded to the English Delegation, or rather just in time to witness the solemn and affecting scene of your parting interview with a portion of that delegation. By the polite invitation of the Provisional Bishop of this Diocese, we accompanied the Bishops and the Committee of this House on board the steamboat that was to convey them home, and we witnessed the deeply impressive scene, when, with fervent prayers and solemn blessings, you commended them to the Fatherly care of Almighty GOD, during their passage over the mighty deep.

Mr. President and Brethren, we rejoice in beholding these proofs of desire in both branches of our Church to draw nearer and nearer to each other; and I may be here permitted to mention, as a further indication of this feeling on our part, that during our late Synod, one of the latest acts was to pass a resolution which I had the honor to introduce, to the effect that the remaining obstructions to a full intercommunion between our respective portions of CHRIST's holy Church should be entirely removed. At present, as you are perhaps all aware, there exist some legal hindrances to a clergyman, ordained in this country, holding a rectory in Canada. I believe there exist no obstacles to our reception amongst you, if we come with the necessary canonical qualifications, but as yet, I regret to say, there does not exist a perfect reciprocity on our side of the water. I therefore introduced a motion, that the Lord Bishop of the Diocese be respectfully requested to take such steps as in his wisdom he may deem most expedient for obtaining the removal of the disabilities referred to. The resolution was most kindly received by the Synod, and the Bishop, in putting it to the House, expressed his hearty concurrence in it; his approval of the Catholic principle it involved; and his determination to use his utmost exertions for the furtherance of the object. Mr. President and dear Brethren, we rejoice in the spread of these truly Catholic feelings; we hail them as proofs of the vitality of that delightful Article in our Creed: "The Communion of Saints." We rejoice to believe and to feel, that however we may be separated by different political institutions, yet we are all members of the same household of faith; we are all one in CHRIST, one in Him of whom the whole family in heaven and earth is named; that we are all fellow citizens of the same glorious kingdom; the kingdom of grace on earth, to be finally resolved into the kingdom of glory in heaven. Mr. President, at this late hour of your session, and amid the pressure of your business, I will not longer trespass upon the patience or the time of this House, but I desire again to thank you for your indulgence, and for the many attentions and expressions of kindness which we have received from our brethren, and I deeply regret that my Rev. brother and associate is not at this moment present, to express his own feelings, which I assure you fully accord with my own.

MORE LAST WORDS.—The subjoined note appeared in several of the Church papers last week. We republish it merely as an item of news. As we were not among those favored with an official copy of the document, we shall hope to stand absolved from blame, in being a week behind the time:

CARD OF THE PRESENTING BISHOPS IN THE CASE OF BISHOP DOANE.

The undersigned, having seen in the public papers that an use entirely contrary to their own meaning has been made of the concluding sentence of the document submitted by them to the Court of Bishops, immediately before the dismissal without trial of the presentment of Bishop DOANE, take this mode of stating their intention and design in the use of those words. In declaring themselves "*prepared to abide by the action of the Court*," they meant simply to say that, having labored to the utmost of their power to bring about a different result from that which they were assured was certain to take place with unanimity on the part of the Court, and having formally demanded, at the last moment, a trial upon the evidence, they had done all their duty, and should submit to the decision of the Court, and prosecute the case no further. But they were as far as possible from signifying anything like consent, or satisfaction, or acquiescence in the legal or moral propriety of such a decision, or anything beyond simple submission. The undersigned further state that at no stage of the proceedings did either of them, though repeatedly and earnestly solicited, entertain for a moment, with any favor, the proposal to withdraw the presentment, or consent to its dismissal, on any consideration.

WILLIAM MEADE,
CHAS. P. MCILVAINE,
GEORGE BURGESS.

New York, Oct. 15, 1853.

On first reading the above, we were potently reminded of the following passage from HOOKER, concerning a class of men in his time, who, after having long bent themselves hotly against the attire prescribed for the services of the Church, finally concluded to acquiesce in what they could not help, but declared their purpose, therewithal, to keep on censuring that which they submitted to:

But it booteth them not thus to solder up a broken cause, whereof their first and last discourses will fall asunder, do what they can. Let them ingenuously confess that their invectives were too bitter, their arguments too weak, the matter not so dangerous as they did imagine. If those alleged testimonies of Scripture did indeed concern the matter to such effect as was pretended, that which they should infer were unlawfulness, because they were cited as prohibitions of that thing which indeed they concern. If they prove not our attire unlawful because in truth they concern it not, it followeth that they prove not anything against it, and consequently not so much as uncomeliness or inconveniency. Unless therefore they be able thoroughly to resolve themselves that there is no one sentence in all the Scriptures of GOD, which doth control the wearing of it in such manner and to such purpose as the Church of England alloweth; unless they can fully rest and settle their minds in this most sound persuasion, that they are not to make themselves the only competent judges of decency in these cases, and to despise the solemn judgment of the whole Church, preferring it before their own conceit, grounded only upon uncertain suspicions and fears; whereof if there were at the first some probable cause when things were but raw and tender, yet now very tract of time hath itself worn that out also; unless, I say, thus resolved in mind they hold their pastoral charge with the comfort of a good conscience, no way grudging at that which they do, or doing that which they think themselves bound of duty to reprove; how should it possibly help or further them in their course to take such occasions as they say are requisite to be taken, and in pensive manner to tell their audience,—"Brethren, our hearts' desire is that we might enjoy the liberty of the Gospel, as in other reformed churches they do elsewhere, upon whom the heavy hand of authority hath imposed no grievous burden. But such is the misery of these our days, that so great happiness we cannot look to attain unto. Were it so, that the equity of the law of MOSES could prevail, or the zeal of EZEKIAS be found in the hearts of those guides and governors under whom we live; or the voice of GOD's own prophets be duly heard; or the example of the Apostles of CHRIST be followed, yea, or their precepts be answered with full and perfect obedience;—these abominable rags, polluted garments, marks and sacraments of idolatry, which power as you see constraineth us to wear, and conscience to abhor, had long ere this day been removed both out of sight and out of memory. But as now things stand, behold to what narrow straits we are driven! On the one side we fear the words of our Saviour CHRIST, 'Woe be to them by whom scandal and offense cometh;' and on the other side at the Apostle's speech we cannot but quake and tremble, 'If I preach not the Gospel, woe be unto me.' Being thus hardly beset, we see not any other remedy but to hazard your souls the one way, that we may the other way endeavor to save them. Touching the offense of the weak, therefore, we must adventure it. If they perish, they perish. Our pastoral charge is GOD's absolute commandment. Rather than that shall be taken from us, we are resolved to take this filth and put it on, although we judge it to be so unfit and inconvenient, that, as oft as we pray or preach so arrayed before you, we do as much as in us lieth to cast away your souls that are weak-minded, and to bring you unto endless perdition. But we beseech you, brethren, have care of your own safety; take heed to your steps, that ye be not taken in those snares which we lay before you. And our prayer in your behalf to Almighty GOD is, that the poison which we offer you may never have the power to do you harm."

Advice and counsel is best sought for at their hands, which either have no part at all in the cause whereof they instruct, or else are so far engaged, that themselves are to bear the greatest adventure in the success of their own counsels. The one of which two considerations maketh men the less respective, and the other more circumspect. Those good and learned men, which gave the first direction to this course, had reason to wish that their own proceedings at home might be favored abroad also, and that the good affection of such as inclined towards them might be kept alive. But if themselves had gone under those sails which they require to be hoisted up: if they had been themselves to execute their own theory in this Church, I doubt not but easily they would have seen, being nearer at hand, that the way was not good which they took of advising men, first to wear the apparel, that thereby they might be free to continue their preaching, and then of requiring them so to preach as they might be sure they could not continue, except they imagine that laws, which permit them not to do as they would, will endure them to speak as they list even against that which themselves do by constraint of laws: they would easily have seen that, our people being accustomed to think evermore that thing evil which is publicly under any pretence reproved, and the men themselves worse which reprove it and use it too, it should be to little purpose for them to salve the wound by making protestations in disgrace of their own actions, with plain acknowledgment that they are scandalous, or by using fair entreaty with the weak brethren: they would easily have seen how with us it cannot be endured to hear a man openly profess that he putteth fire to his neighbor's house, but yet so halloweth the same with prayer, that he hopeth it shall not burn. It had been therefore perhaps safer and better for ours to have observed St. BASIL's advice, both in this and in all other things of like nature: "Let him which approveth not his governors' ordinances, either plainly, but privately always, show his dislike, if he have strong and invincible reason against them, according to the true will and meaning of Scripture; or else let him quietly with silence do what is enjoined." Obedience, with professed unwillingness to obey, is no better than manifest disobedience.

Brooklyn, Oct. 19, 1853.

To the Rev. WM. H. LEWIS, D.D., rector of the church of the Holy Trinity, Brooklyn, L. I.

REV. AND DEAR SIR: Having carefully read your tract on the "*Position* of the Protestant Episcopal Church with reference to other Protestant Denominations"; and also your more recent "*Considerations* addressed to the Laity of the Protestant Episcopal Church, with thoughts on the Daily Service"; permit me, with becoming deference and respect, and in accordance with the suggestions you have so kindly made, and the opportunity you have so generously offered, to make a few *enquiries for information only*, on a few points of *doctrine* and *practice*, upon which *your teachings differ from those I have been accustomed to believe scriptural* and *catholic*; and that others in your congregation, who may desire similar information, may be enlightened by your reply, I have ventured to make these enquiries publicly, that your reply to them may also be made public. Since my first acquaintance with the Church and its Ministry, I have been accustomed to regard it as apostolic and authoritative—not as infallible,—but as having received, by an unbroken succession from the SAVIOUR Himself, the authority to minister at His Altar, to break the bread of life, and offer the cup of salvation to a perishing world. If you have not time to answer the enquiries as fully as you would like, will you please refer me to the authorities which contain the answers. Can a layman confer ministerial authority? If not, can it be conferred except in the line of apostolic succession? If not, should the ministerial acts of pastors having only lay authority be recognized as valid? Has the Church ever formally recognized any ministerial authority as valid which was not successively conferred? If not, is she not exclusive in her claims to such authority? And if not exclusive in her claims, why does she not invite the clergy of other denominations to her pulpits and her altars?

Again. Do you think a layman has a right to starve his pastor into a corresponding belief with his own? Has he a right to dictate the cut of his coat? or the precise manner in which he shall perform his ministerial duties? Would it not be much better and more Christian-like for him to seek elsewhere such ministerial instruction as he could approve? If a person is a Christian in the Bible and Prayer Book sense, is he *high or low?* If a layman has a right to "*withhold supplies*" from his pastor when Romanizing tendencies are discovered, has he not an equal right to do so when Genevaizing or Presbyterianizing tendencies are discovered? And is not the Church at the present time suffering as much, if not more, from the latter, as from the former tendencies? Does it come within the province of a rector of any one parish to address the laity of the Church at large, upon points of doctrine and practice upon which there is a conscientious difference of opinion? Has a Bishop such a right? If so, when, where, and by whom was it ever exercised? Much as I abhor all Romanizing tendencies, on the one hand, I cannot, for consistency's sake, countenance a Presbyterianizing tendency on the other. There may be unquestionable authority for the recent apparent innovations and tendencies in certain portions of the Church, towards Presbyterianism, with which I am unacquainted, and which to my mind might be convincing evidence that they are right. If so, will you please furnish me with them, and very much oblige,

A LAYMAN of the church of the Holy Trinity, Brooklyn.

THE CHURCH AT HOME.

GENERAL CONVENTION.—Our report of the proceedings of the General Convention concluded last week with the business of Tuesday, 18th inst. On Wednesday morning the members of the Delegation from England, who were to sail on that day for their homes, joined the House in its opening services, and were cheered by its prayers for their safe and prosperous return. The House took formal leave of them through a committee consisting of the Rev. Drs. POTTER, STEVENS, and HANCKEL; and Messrs. LUTHER BRADISH and J. N. CONYNGHAM.

The Rev. Dr. POTTER informed the Convention that there was now in the City a deputation from the Synod of Toronto, who had been entrusted with a message to this Convention. He moved that a committee be appointed to introduce the gentlemen to the House, and that they have seats provided for them during the session. The Committee consists of the Rev. Drs. POTTER, and VINTON of Massachusetts, and Mr. NEWTON of Massachusetts.

The Chair then proceeded to call for reports of committees, memorials, petitions, and resolutions.

Upon leave of absence being asked and granted to several members, the Rev. Mr. TRAPIER moved that all future applications of the kind be referred to the Committee on Elections. These applications were growing numerous, and there was danger that the House would soon find itself without a quorum. It was so ordered.

The Rev. Dr. VINTON of New York, from the Special Committee on the subject, reported a Canon (similar to that reported by the same committee before, and recommitted), which, on his motion, was referred to the Committee on Canons, and the Special Committee was then discharged from the consideration of the subject.

The Rev. Mr. BREWER moved the appointment of a Committee to express the sense of the House upon the decease of the three Bishops of the Church who have departed within the last year. Adopted.

Rev. Dr. MEAD, from the Committee on Canons, handed in the following report:

ALTERATION OF ARTICLE II, CONSTITUTION.—The Committee on Canons, to whom was referred the subject of so altering the second article of the Constitution as to require that no persons be eligible to this Convention, except such are communicants of this Church, beg leave to report by recommending the adoption of the following resolution:

Resolved, That, the House of Bishops concurring, it is expedient to amend the Constitution, by substituting for the second article of the same the following article:

ARTICLE II.—The Church in each Diocese shall be entitled to a representation of both the Clergy and the Laity. Such a representation shall consist of not more than four clergymen and four laymen, Communicants in this Church, residents in the Diocese, and chosen in the manner prescribed by the Convention thereof, and in all questions, when required by the clerical and lay representation from any Diocese, each order shall have one vote.

The following resolution was appended:

Resolved, That, the House of Bishops concurring, the above proposed amendment be made known to the several Diocesan Conventions.

This proposed amendment caused considerable discussion—levelled both at the matter of it and also at this mode of reaching the desired object. The plain and broad principle of propriety, that no one should be suffered to make laws for a body of which he is not himself a member, seemed to prevail on the one hand, and the fears on the other were overruled, until finally, after several propositions for amendment and reference were negatived, the resolution as reported by the Committee was put to vote and carried. Judge CHAMBERS, the Rev. Dr. VINTON of Massachusetts, the Rev. Messrs. SOUTHARD and TRAPIER, and the Rev. Drs. BURROUGHS, and VINTON of New York, and Mr. EVANS, were the chief speakers.

Judge CONRAD called the attention of the House to the following resolution, passed on the 12th day of the session of the last General Convention, viz.:

Resolved, That during the remainder of the session no member shall speak more than ten minutes on any subject in debate, without the consent of the House.

He moved that a like resolution be now adopted. The motion was carried.

The Rev. Dr. STEVENS, Chairman of the Committee on Missions, read the triennial report of that Committee. The Committee regard with extreme regret the reduction that has taken place within past years in the amount of funds contributed to the Board for defraying the expenses of the Missions, and regard it as manifesting a want of confidence in those who direct its operations. Whatever be the reason, the fact is true that there is a marked decline in the receipts of the Missionary Board. And the Committee regard it as the duty of the Convention to see to this, and devise some measures for enlarging its receipts, and so extending its operations. The first practical recommendation in the report was that there be appointed, to preside over each local Committee, a presbyter, whose whole duty shall be to take charge of matters relating to his department, to see to the extension of the Church; and they thought that there should be a fee given to such presiding officer. Second, that the number of local Committees auxiliary to the Board of Missions be increased, for the purpose of obtaining a wide diffusion of missionary intelligence. Almost nothing was done for the great flood of immigration that was constantly pouring in on them. The Church of England could do nothing for them. As much as she could do was to provide for her own teeming population. Two questions in connection with this immigration were pressed upon them:

First—What would become of the nation if these unenlightened masses who immigrate here were to remain in their ignorance?

Second—What was to become of these individuals themselves if some reform was not effected among them?

The Committee called attention to the state of Mexico, Utah, the Coast of California, where there are thousands of infidel Chinese in the domestic field, and Africa and China in the foreign field.

The report concludes with a series of resolutions, which were taken up in succession. [These will be found below in the report of Thursday's proceedings, for which day at 11 o'clock their further consideration was ordered.]

The Rev. Dr. VAN INGEN presented a series of resolutions which contained a tribute of respect to the memory of several clergymen who had been called away during the past year, and among them the Rev. Dr. DODD of Louisiana; and that one of the Bishops be requested to deliver a sermon on the subject of the resolution before the Convention adjourns.

Mr. DUNCAN, lay delegate from Louisiana, took this opportunity to pronounce a eulogy on the late Dr. DODD, of his Diocese, whose course through life had been, he said, one of the most zealous piety, and the greatest energy in doing the work of a Christian Minister. He has left behind him a weak family of six orphans—not, however, helpless; for such an impression had he made upon the hearts of his parishioners, that no living representative of his shall be allowed by them to stand in need.

The Chair appointed the following Committee to draft resolutions on the sense of the House on the death of the three deceased Bishops:

The Rev. Dr. POTTER, the Rev. Dr. HANCKEL, the Rev. Mr. SMALLWOOD.

The Canada Delegation, composed of the Rev. T. B. FULLER, M.A., the Rev. H. PATTON (Rural Deans), JOHN W. GAMBLE, and JOHN ARNOLD (Esqrs.), were now introduced by the Rev. Dr. POTTER.

The Chairman of the delegation read a complimentary address to the House, returning thanks for the $10,000 subscribed by the Church of the United States towards the building of Trinity College, situated in the Diocese of Toronto.

The Rev. Dr. CREIGHTON, President, said: Gentlemen of the Delegation from the Diocese of Toronto, it affords me great pleasure to welcome you to this House, and to request that you will occupy the seats here provided for you.

The Rev. Dr. POTTER, Chairman of the Committee appointed to escort the English Delegation to Jersey City, reported that on going on board the steamer the Committee made a few brief addresses, which were eloquently replied to; and he thought he would not be discharging his duty as Chairman of that Committee, if he did not endeavor to convey to the Convention some of the feelings expressed by the English delegation towards this Convention, the Church, and the friends that they everywhere met. He felt it good to be there, and he thought that the members of that House, if present, would also find it good to be there. The parting words of the Rev. Dr. SPENCER were: "As soon as I meet my family, I will never neglect at my family altar to pray that our sister Church in America may be blessed, supported, and extended in her great work, by the Almighty GOD." Archdeacon SINCLAIR,—that most loving and loveable man, who has the power of working upon the hearts of all as upon the heart of one man,—said: "It sometimes happens that the more a man feels, the less he is able to express. In the different parts of this country, I have made friends whose good wishes I hope to retain, not only in my time in this world, but to all eternity." The speaker considered that the American Church, by this intercommunication, occupied a higher and grander position than ever.

The Committee on Canons, to whom were referred certain proposed amendments of Canon XLV of 1832, respectfully report said Canon amended, as follows, and recommend its adoption:

SEC. 1. In every organized Parish, before all sermons and lectures, and on all other occasions of public worship, the Book of Common Prayer shall be used as the same is or may be established by the authority of the General Convention of the Church. And in the performance of said service, no other prayers shall be used than those prescribed by the said Book.

SEC. 2. Every Bishop may at his discretion set forth forms of prayer for his own Diocese, to be used under his license, revocable at his pleasure, on occasions of public worship in places where there are no organized parishes, and in newly-appointed missionary stations—provided that such forms be composed wholly of portions of the Book of Common Prayer, and that no prayers be used but such as may be found in said Book.

The first section of the above was approved.

Some amendments were proposed by the Rev. Dr. STEVENS and the Rev. Mr. COXE, and were under discussion when the hour of adjournment arrived.

An invitation to the members, from Bishop WHITEHOUSE and his lady, to visit them at their house in Eleventh street, having been read and accepted, the House adjourned to 9 o'clock next morning.

On Thursday, the minutes of the previous day's proceedings having been read, a motion was adopted to insert in the Journal the address presented by the Delegation from Toronto. Leave of absence was granted to the Rev. Dr. MCMASTERS.

The Hon. E. A. NEWTON of Massachusetts read the report of the Committee appointed to nominate a Board of Missions. They have decided on the following persons: The Rev. N. B. CROCKER, D. D., the Rev. W. B. STEVENS, D. D., the Rev. C. HANCKEL, D. D., the Rev. Drs. E. W. ANDREWS, P. A. PROAL, H. W. LEET, A. H. VINTON, W. E. WYATT, HORATIO POTTER, F. L. HAWKS, the Rev. Messrs. G. H. MORRISON, J. L. CLARKE, J. S. C. PITKIN, S. J. SOUTHARD, A. C. COXE, C. H. HALSEY, M. H. HENDERSON, J. A. SHANCKLIN, W. SUDDARDS, W. H. ODENHEIMER, Messrs. APPLETON, E. F. CHAMBERS, R. H. GARDNER, S. H. HUNTINGTON, C. C. MEININGER, G. M. WHARTON, R. B. MINTURN, J. C. GARTHWAITE, T. H. WRIGHT, S. J. DONALDSON.

The above Committee to serve for three years.

On motion of the Chairman of the Committee, it was resolved to send the above list to the House of Bishops for their support.

The Rev. Mr. BURGESS moved that an evening session be held on and after this (Friday) evening, commencing at 7½ o'clock. Adopted.

The Rev. Dr. POTTER's resolution, requesting each Bishop to address a pastoral letter to the clergymen of their several Dioceses on the subject of increasing the amount of laborers in the field of the Church, on the first Sunday in Advent, and on the first Sunday after the Epiphany, was called up and adopted.

The Rev. Dr. HIGBEE presented the following resolution:

Resolved, That in the opinion of this House, the inadequate pecuniary support of the clergy is operating throughout the Church as an almost fatal discouragement and hindrance to the work of the ministry, and as a principal cause of the present diminutive number of candidates for holy orders; and we therefore request the Rt. Rev. the Bishops to make this great evil and injustice, in such manner as may seem to them most judicious, the subject of a pastoral counsel and admonition to the Church.

The Hon. E. A. NEWTON of Massachusetts stated it to be his opinion that the laity were in this case the delinquents; and for his own part, he was now perfectly willing to do as much as he could to repair the evil. He stated that the average salary of a minister in Virginia, and Connecticut also, was no more than $400 a year, and he knew of cases where they amounted to no more than $350.

The Rev. Mr. TOMES of Tennessee, said that he knew of three young men in his own Diocese who were most anxious to enter into holy orders, but they were actually deterred from joining it by reason of the small means of subsistence allowed to its clergy. They were poor, and had nothing to look to for support except their receipts from the members of their Church, and here they saw nothing before them but poverty.

The Rev. Dr. HIGBEE said that no man should enter on any profession which could not afford him means to live honestly and independently without getting into debt.

The motion was adopted unanimously.

The Rev. Mr. CRAIK announced that the Committee to whom was referred the proposed amendment of Canon VIII of 1844, reported against the alteration. The amendment would give the House of Bishops power to nominate for the election of the Lower House, Bishops to exercise episcopal functions in Dioceses "where there is not sufficient number of presbyters or organized parishes to authorize such Dioceses to proceed to the election of a Bishop." It was objected that this would make the Canon to conflict with Article IV of the Constitution. Other objections were urged, and a motion from the Rev. Dr. VINTON of Massachusetts, to lay it on the table for the present, was finally adopted.

The Rev. Mr. SOUTHARD offered the following resolution, supporting it in a brief but earnest address:

Resolved, That this House respectfully request the House of Bishops to state the degrees in which hereafter it shall not be lawful for the members of this Church to marry, or for the ministers of this Church to unite persons in marriage, and to take such action on the subject as may secure the concurrence of this House.

The House did not appear to feel the urgency of the subject to the same degree, and were not disposed to take action. On motion, it was laid on the table.

The President read the following list of those appointed to fill the vacancy in the Committee on Providing for the Relief of the Widows and Orphans of deceased Bishops: the Rev. Drs. VINTON and GREGORY, and Messrs. HOFFMAN, BALDWIN, and EVANS.

The Secretary then read the first resolution appended to the Report of the Standing Committee on the Domestic and Foreign Missionary Board. It had been amended so as to read, "Resolved, That in the judgment of this Convention it is highly important that such officer be appointed to preside over such Missionary Committee as has been referred to in the former part of this report." The House divided, and decided that the resolution be laid on the table.

The Joint Committee, to whom was referred a Canon from the House of Bishops, and the resolution of the Convention of New York, with an accompanying report, upon the subject of an *application by an accused minister to the civil tribunals*, reported to the House, through the Hon. MURRAY HOFFMAN, that they had duly considered the same, and deem it inexpedient to legislate on the subject on the following grounds:

They find the action of the civil tribunals throughout our country, with scarcely an exception, in harmony with the lawful exercise of every power necessary to enforce the discipline of the Church.

They understand the established rule to be substantially this: that such courts will in no case interfere with the proceedings or sentences of ecclesiastical tribunals, except where a right to property, or to some civil privileges, is brought in question, and then only to determine the existence of the jurisdiction over the party and subject, to ascertain that the proceedings have been had upon reasonable notice to appear and defend, and are unsustained by fraud.

To such restrictions the duty of every citizen binds him to submit, and the enlightened conscience of every Christian must yield them approbation. In the language of the Court of Appeals of South Carolina, "the structure of government has, for the preventative of civil liberty, rescued the temporal institutions from religious interference. On the other hand, it has secured religious liberty from the invasion of the civil authority. The judgments, therefore, of religious associations, bearing upon their own members, are not examinable here."

Thus happily (proceeds the report) has the power of the State in our land moved in its appropriate sphere, and the discipline of a Church, in its spiritual and peculiar office, been recognized and sustained. To adopt any measure which would appear to deny or even doubt the fidelity of the civil courts to these safe principles, would be unwise and injudicious.

It would be deemed an approach to the doctrine of Papal supremacy, which demands the obedience of all authority to its sway, and seeks to control all civil rights as well as spiritual relations. That doctrine called forth the formidable strength of monarchy and State to promote the reformation of the faith; and the efforts which broke the chain upon the religious mind, and severed the bond of universal allegiance to a usurped domain.

The Committee say that they are well aware of the great evils, labor, and responsiblity, which an unrestricted and successful application to the civil tribunals may impose upon individuals in the discharge of their duty to the Church. The Committee see no means of arresting or mitigating these evils, but at the risk of incurring others of a far deeper and more injurious nature.

They who may be unhappily involved, must be left to the countenance and support of the Church; and the example furnished by the Diocese of New York warrants the belief that they will not be left alone in their labors or their burdens.

The Committee recommend the adoption of the following resolution:

Resolved, That it is inexpedient to pass any Canon, or take any order in relation to any application by accused ministers to the civil tribunals, for interposition or redress.

The resolution was adopted.

Mr. DUNCAN moved the printing of the report for the use of the members of the Convention. The motion was lost.

The Rev. Dr. MEAD reported from the Committee appointed to inquire into the subject of the expenses of clergymen attending this Convention. They report that they deem it inexpedient at present to legislate upon this subject, and ask to be discharged. The report was accepted and the Committee discharged.

An invitation was received for the members of the House of Clerical and Lay Deputies to visit the new Bible House, in Astor-place. Accepted.

The Rev. Dr. VINTON read an amendment to Canon I of 1853, proposed by the Committee appointed to see what changes might be necessary to be made in the Canons. It states that, having had the subject under careful consideration, they agreed to submit a resolution, which in substance was as follows: Resolved that, the House of Bishops concurring, the Canon above alluded to be altered, so as to read as follows: "In all cases where a Bishop of this Church, without availing himself of the provision of Canon II of 1853, shall abandon his duties, such abandonment be held a renunciation, on his part, of the duties of this Church; and such Bishop shall be held as deposed, *ipso facto*, and the presiding Bishop shall pronounce his deposition."

The second section proposes that such Bishop shall have three months' notice of such deposition.

Before any action was taken on the last report, it was announced that a messenger had arrived with the

MISSIONARY RESOLUTIONS *recommended to the consideration of the House by the Standing Committee on the Domestic and Foreign Missionary Society.*

1. Resolved, That in the judgment of this Convention, it is important that a Special Officer, such as is mentioned in the former part of this report, be appointed by the Board of Missions over each Committee, to exercise such powers and discharge such duties as the Board may desire.

2. Resolved, That it be recommended to the clergy to form local societies, which shall be auxiliary to the several Committees.

3. Resolved, That the Board of Missions be requested to devise some means for the gathering and diffusion of more missionary intelligence throughout the Church.

4. Resolved, That while we would still plead for the support and extension of our Foreign Missionary operations, we deem it our duty to urge upon the Church the special claims of our domestic population in all parts of our land.

5. Resolved, That the Bishops of the several Dioceses be respectfully requested, on each successive Advent and Epiphany, to address Pastoral Letters to the people of their respective Dioceses, urging upon them the claims of the Domestic and Foreign Fields.

The above resolutions, being the order of the day, were now taken up for discussion. It was agreed to discuss them *seriatim*, and, accordingly, the first in the above list was again read.

The Rev. Dr. STEVENS of Pennsylvania supported this resolution at some length. Then followed a very long and animated discussion, protracted to the hour of adjournment, when the House rose without having taken any action upon the resolutions.

On Friday, the fourteenth day of the Convention, the first matter of interest that came before the House was a report from the Rev. Dr. WYATT, chairman of the Committee on the General Theological Seminary, to whom was referred the memorial of the Diocese of South Carolina for additional representation in the Board of Trustees of the General Theological Seminary. He explained that the late Mr. FREDERICK KOHN left a bequest of $100,000 to the Seminary. By the rules of the Institution each Diocese is entitled to a representation in proportion to the amount of its donation to the funds. There is, accordingly, an additional representation founded on the bequest of Mr. KOHN, and the question is in dispute between the Dioceses of Pennsylvania and South Carolina, which of them is entitled to such representation, as each claims that the domicil of Mr. KOHN was in their Diocese. The Committee reported the following resolution:

Resolved, That it is inexpedient at this time to decide the question between the Dioceses of South Carolina and Pennsylvania, as to which is entitled to additional trustees in the General Theological Seminary, in virtue of the donation made to the Institution by the late Mr. KOHN.

This resolution they recommended for adoption on the ground that the Committee have not yet such papers before them as would enable them to make a satisfactory investigation and decision.

After a brief discussion the report was accepted and the resolution adopted.

The same Rev. gentleman read another report from the Committee on Certificates of the Theological Seminary, containing a list of the Trustees of the Seminary nominated by the several Dioceses for the three years ensuing.

The Rev. Dr. MASON read the report of the Committee on the Prayer-Book. There were, he said, two subjects presented to them for consideration. The first was on the translation of the Prayer-Book into the Spanish language. On this subject the Committee submitted the following resolution:

Resolved, That a Committee of two be appointed to revise a translation of the Prayer-Book into the Spanish language.

The second question submitted to the Committee related to the matter of the Church Ministry. They report on this subject, that at the same time that they fully appreciate the necessity of an increase of the Ministers of the Church, they beg to remind the Convention that any alteration in the present regulations is to be approached with the greatest caution. The report concludes with the following resolution:

Resolved, That the House of Bishops be requested to take into consideration the propriety of preparing a form of prayer for the increase of the Ministers of the Church.

The report with the resolutions was laid on the table.

The Rev. Mr. SCOTT offered the following resolution:

Resolved, That, the House of Bishops concurring, the next General Convention be held in the city of Baltimore, Maryland.

Philadelphia and Louisville were successively proposed as amendments, and rejected by the House. The original resolution was finally adopted, and Baltimore chosen.

The Rev. Dr. VINTON of New York called the attention of the House to the proposed amendment to Canon XLV of 1832. [Given above in Wednesday's report.]

The first section having been adopted, the Rev. delegate read the second section.

This subject awakened a lengthy and earnest debate, in the course of which the House evinced the strongest repugnance to any legislation that should give the least latitude in the use of the Prayer-Book. Fears that such action might become a dangerous precedent, and strong doubts as to its constitutionality, gradually prevailed, even over the mind of the author of the Canon, the Rev. Dr. VINTON of New York; who with the manly frankness that distinguishes him, confessed his change of feeling and view, congratulated the House upon the conservative disposition manifested, and expressed himself ready to vote against his own measure. After a motion to lay on the table was lost, and several amendments rejected, the question was taken on the section and lost, and the whole Canon was upon vote rejected.

The following message from the House of Bishops was then read by the Secretary:

1st—This House informs the House of Clerical and Lay Delegates that it has nominated the Rev. WM. INGRAHAM KIP, D.D., rector of St. Paul's church, Albany, as the Missionary Bishop to California.

2d—That it has nominated the Rev. THOMAS F. SCOTT, of Trinity church, Columbus, Georgia, as Missionary Bishop to Oregon, having jurisdiction over the Territory of Washington.

The message also contained the following resolution:

Resolved, That this House concurs in the election of the Board of Missions for the next three years, as made by the House of Clerical and Lay Delegates.

The Rev. Mr. TALBOT offered a resolution approving of the above nominations. The subject was made the order of the day for 12 o'clock next day.

The joint Committee to whom was referred the duty of preparing a Canon for the "trial of Presbyters and Deacons, and for admitting laymen to the judicial tribunals on a uniform system," handed in their report, to which was appended certain resolutions, which, as the subject was deferred, will be found below, where it is resumed.

The Canon on the "Abandonment of the Church, by any Minister, Priest, or Deacon," which had been discussed, modified and recommended on seven different occasions, was taken up on motion of the Rev. Dr. VINTON. The disputed point was the permitting "the return of a Minister to the bosom of the Church." So far from being exhausted, however, the subject was attacked with renewed vigor.

The time of adjournment arrived and the House took a recess until 7 o'clock in the evening, when the discussion was revived and prolonged to the exclusion of everything else, except a message from the House of Bishops transmitting the report of the Committee on the Theological Seminary. The vote on the Canon was finally taken by Dioceses, with the following result: Clergy: ayes 14; nays 10; divided 2: 26 Dioceses. Laity: ayes 11; nays 8: 19 Dioceses.

The Convention then adjourned.

On Saturday morning, the fifteenth day, after the reading of the minutes, leave of absence was granted to Judge CONYNGHAM and the Rev. Dr. CROCKER.

The Rev. Dr. MEAD reported a canon on the Judiciary System of the Church.

The Rev. Dr. WYATT asked and obtained permission to withdraw the nominations of Trustees of the Gen. Theo. Seminary, made by the diocese of Pennsylvania.

Mr. EVANS moved the adoption of the resolutions appended to the report of the Committee on the Judiciary System of the Church. The first resolution recommends the following amendment to the sixth article of the constitution:—After the words, "In every Diocese the mode of trying Presbyters and Deacons may be instituted by the Convention of the Diocese," add the following: "until the General Convention shall provide a uniform mode of trial." The second resolution recommends that the Joint Committee on Proposed Canons be authorized to hold its sessions during the recess of the General Convention, in case the above amendment to the constitution be concurred in; and also to consider what other provision may be expedient in the judicial system of the Church.

The resolutions were taken up seriatim, and discussed at considerable length. They were supported by Judge CHAMBERS, the Hon. MURRAY HOFFMAN, the Rev. Drs. VAN INGEN, WAYLAND, STEVENS, BROOKE, VINTON of Massachusetts, and the Rev. Mr. TALBOT; and opposed by the Rev. Mr. TRAPIER, the Hon. Mr. NEWTON, Judge HUNTINGTON, Judge STROUD, the Rev. Dr. HANCKEL, and Judge WILLIAMS. A variety of considerations entered into the debate, the most prominent of which was the fear of too much centralizing the power of the Church. The resolutions finally prevailed, and were adopted successively.

The election of the Missionary Bishops, nominated by the House of Bishops, was now taken up as the order of the day. There was a disposition in the House to elect *viva voce*, but upon motion it was decided to vote by ballot. The ballot upon the nomination of the Rev. Dr. KIP, as Missionary Bishop to California, then proceeded, and the result was as follows:—*Clerical vote*, 26: ayes, 18; nays, 7; divided, 1. *Lay vote*, 20: ayes, 15; nays, 4; divided, 1.

The Chair announced the adoption of the resolution in favor of the Rev. Dr. KIP's appointment as Missionary Bishop to California.

The House then proceeded to ballot on a similar resolution in favor of the Rev. Mr. SCOTT, with the following result:—*Clerical vote*, 26: ayes, 16; nays, 8; divided, 2. *Lay vote*, 20: ayes, 14; nays, 6.

The Chair announced that the Rev. THOMAS FIELDING SCOTT was appointed Missionary Bishop to Oregon, having jurisdiction in the Territory of Washington.

The Committee to whom was referred the canon of 1850, on the "Ordination of Bishops," reported a canon, which was laid on the table.

The House then proceeded to sign the testimonials of the Missionary Bishops-elect.

A Committee of two was appointed to select for the consideration of the House, the most important of the unfinished business, and to report on Monday.

The Convention then adjourned to 11 o'clock on Monday.

On the re-assembling of the House on Monday, the Sixteenth Day, the Rev. Dr. VAN INGEN reported, on behalf of the Committee on Unfinished Business, that they had divided the unfinished business under two heads—*first* and *second urgency*. Under the first head came—

1. The proposed Canon for trial of a Bishop.
2. Canon in reference to Candidates for Orders.
3. The Abandonment of the Communion of the Church by a Bishop.
4. Nomination of Trustees to General Theological Seminary.
5. Report of Trustees of General Theological Seminary.
6. The Missionary Episcopacy Resolutions.

Under the matters of secondary urgency were:

1. How a Missionary Bishop shall exercise Discipline.
2. Revision of the General Prayer-Book.
3. Organization of New Dioceses.
4. The absence of a Bishop from his Diocese.
5. The Amendments to Canon VIII of 1844.
6. The form of Prayer to be used on the Ordination of Candidates for Orders.
7. Formation of New Parishes.
8. Bishop DE LANCEY's proposal for the division of the Dioceses into Provinces.

On motion, No. 1 of urgent business was made the order of the day for 8 o'clock P. M.; No. 2, the order of the day for 1 P. M.; and No. 3, "Abandonment," &c., the order for 12½ P. M.

On motion of the Rev. Dr. MEAD, it was

Resolved, That a Joint Committee, consisting on the part of this House of the Secretary and Assistant Secretary, be appointed to take the necessary steps to have the Journals of this Session printed, with an addition of the Constitution and the entire Canons appended thereto.

Ordered, That a copy of this resolution be sent to the House of Bishops.

Ordered, That three thousand copies of the Journal of this Convention be printed; that three hundred copies of the Journal be reserved in the keeping of the Secretary, and that two copies be transmitted by him to every clergyman of the Church having a parochial charge; one to each other clergyman of the Church; one to each Bishop in communion with this Church; one copy to each lay-member of this Convention, and one copy to the Secretary of each Diocesan Convention, and to the Secretary of the Standing Committee of each Diocese, and that the Treasurer be directed to pay the contingent expenses of this Convention on order of the Secretary of this House.

Judge CHAMBERS read a canon, making it the duty of a communicant of the church removing from one parish to another, to take from the parish of his last residence, a certificate of good standing in the Church, and authorizing the minister of the parish to which he removes, to refuse at his discretion to receive him until such certificate be produced.

Mr. DUNCAN presented a canon, providing for the expenses of Clerical Delegates to the General Convention, which was referred to the Committee on Canons.

The Rev. Dr. MEAD read a minority report from the Joint Committee on the Judiciary System of the Church. Laid on the table for the present.

A message was received from the House of Bishops, recommending the preparation of an Index to the Journal of the Convention.

The House of Bishops informed the House that they had passed the Canon entitled "Missionary Bishops within the jurisdiction of the United States," and asking the concurrence of the House. Also, that they had concurred in the resolution passed by the House of Delegates, pertaining to funds for the support of the Episcopacy, and appointed Bishops KEMPER, FREEMAN and BURGESS on the Joint Committee.

The Canon "of the Abandonment of the Church by a Bishop," which declares a Diocese so abandoned *ipso facto vacant;* while Canon I of 1853, which it repeals, declares the Bishop so abandoning, *ipso facto deposed*, and makes other provisions against Presbyters and Deacons, which in the proposed canon are omitted. Its passage was opposed, on the ground that it was legislating too capriciously to enact and repeal a canon during the same session. It finally went to vote, and passed by 46 to 25.

The House of Bishops sent down a message, announcing that they had amended Canon No. XI of 1832, "Of Candidates for Orders who are Lay Readers," to read as follows:—

No candidate for holy orders, or other person, shall take upon himself to perform the service of the Church, but by a license from the Bishop, or, if there be no Bishop, from the clerical members of the Standing Committee of the Diocese, in which such candidate, or other person, may wish to perform the service. And such candidate, or other person, shall submit to all the regulations which the Bishop or said clerical members may prescribe; he shall not use the absolution or benediction; he shall not assume the dress appropriate to clergymen ministering in the congregation, and shall officiate from the desk only; he shall conform to the directions of the Bishop or said clerical members as to the sermons or homilies to be read; nor shall any lay-reader deliver sermons of his own composition; nor, except in cases of extraordinary emergency, or very peculiar expediency, perform any part of the service, when a clergyman is present in the congregation.

The House of Bishops announced that they non-concurred in the Canon, "Abandonment of the Church by a Bishop," passed by the House of Delegates; and their reason was that the subject had already been legislated for.

The Rev. Dr. VINTON of Massachusets subsequently said that he thought the answer given by the House of Bishops was rather summary. They gave as a reason for non-concurrence, a fact already known to the House. He hoped it was no indication of the determination of the House of Bishops that they would not part with any power given to them, no matter how hastily; but it did appear alarming. He moved the appointment of a Committee, and a request that the House of Bishops would appoint a Committee to confer with them on the proposed Canon as a substitute for Canon I of 1853.

The motion was carried, and after some difficulty, the Chairman appointed the following to act as a Committee: the Rev. Drs. VINTON of Massachusetts, and ANDREWS; the Rev. Mr. CRAIK, and Messrs. BRADISH and CHAMBERS.

The House of Bishops informed the House of Delegates that they had passed a Canon providing for the appointment of a Registrar, to take charge of all documents and journals necessary for securing an active state of the Church, to be elected from among the presbyters.

The Joint Committee to whom was referred, at the General Convention of 1850, the proposed Canons on "Ordination of Deacons," "Of the learning of those who are to be ordained priests," "Of candidates for orders," and "Of the preparatory exercises of a candidate for priests' orders," reported in favor of passing the proposed Canons. The three last Canons are similar to those which they propose to repeal, being merely verbal alterations to carry out the principle of the first proposed Canon, which reads as follows:—

SECTION 1. All persons hereafter to be ordained Deacons in this Church, shall be examined by the Bishop and two Presbyters, whose duty it shall be to ascertain that he is well acquainted with the holy Scriptures and the Book of Common Prayer; and who shall inquire into his fitness for the ministrations declared in the Ordinal to appertain to the office of a Deacon, and be satisfied thereof.

SEC. 2. No person shall be entitled to such examination, until he shall have presented to the Bishop the Certificate from the Standing Committee, required by section 2 of the Canon "Of Candidates for Orders;" shall have remained a Candidate for Orders at least one year from the date of such certificate; and shall have presented to the Bishop a testimonial from at least one rector of a parish, signifying a belief that he is well qualified to minister in the office of Deacon, to the glory of GOD and the edification of the Church.

SEC. 3. No Deacon shall be settled over a parish or congregation, until he shall have satisfactorily passed the three examinations prescribed in the Canon "Of the Preparatory Exercises of a Candidate for Priest's Orders," nor to officiate in any parish or congregation, without the express consent of the rector for the time being, where there is a rector; nor, in any case without the assent of the Bishop; and when officiating in the parish or congregation of a rector, he shall be entirely subject to the direction of such rector in all his ministrations.

SEC. 4. No Deacon who shall not have passed the examinations prescribed in the Canon "Of the Preparatory Exercises of a Candidate for Priest's Orders," shall be transferred to another Diocese, without the written request of the Bishop to whose jurisdiction he is to be transferred.

SEC. 5. Canon of 1841 is hereby repealed.

A lengthy debate ensued, calling out the Rev. Drs. BURROUGHS, VINTON of New York, HIGBEE, the Rev. Mr. STUBBS, and Messrs. WILLIAMS and CHAMBERS. A slight amendment by the last named gentleman was adopted, and finally the whole Canon passed.

The House then took a recess until 7 o'clock P. M. At that hour it resumed its session, when the Joint Committee appointed to take into consideration the disagreement between the House of Delegates and the House of Bishops, on the proposed amendment of Article V of the Constitution, recommended that the Article as amended be submitted to the several Diocesan Conventions, and if they agree to it, it shall then become one of the Articles of the Constitution at the next General Convention; the first and second Sections of Article V to remain as at present; instead of the third Section, to insert a clause directing that no new Diocese shall be formed, unless it contains sixteen self-supporting Presbyters, who have been at least one year canonically resident, regularly settled in parishes, and qualified to vote; provided that no other Diocese shall thereby be reduced to less than thirty Presbyters, and not less than twenty parishes; and provided that the Diocese so formed shall not divide one city into two. The remaining sections of the article to remain as at present. The suggestion was adopted.

The Rev. Dr. MEAD, of the Committee on Canons, reported on the Canon for appointing a Registrar, in favor of concurrence in the action of the House of Bishops. Adopted.

The Committee also reported in favor of passing the Canon sent down by the House of Bishops, entitled "The Removal of a Communicant from one Parish to another." Adopted.

The House of Bishops informed the House of Delegates that they had concurred in the Canon providing for the changing of a communicant from one parish to another.

Also, that they had concurred in the amendment of the House, directing copies of the journal to be sent to the Delegates from Toronto.

Also, concurring in the postponement of Canon on the trial of a Bishop.

A message was received from the House of Bishops stating that they had resolved to adjourn at 9 o'clock P. M. on Tuesday next.

The House concurred in the resolution of adjournment.

The House of Bishops informed the House of Delegates that they could not concur in the resolution adopted by them fixing Baltimore, Maryland, as the place for holding the next General Convention, and recommending Philadelphia instead. This was concurred in by a vote of 30 to 28.

Messages were received from the House of Bishops announcing that they had nominated the Rev. JOHN HENRY HOBART of New York, as Registrar.

Also, that they had concurred in the amendment to Article V of the Constitution.

The Committee to whom was referred the Report of the Missionary Board, reported a series of resolutions, to the following effect:

1. That the Triennial report of the Board of Missions submitted to the House, be received and printed in the Journal.
2. That the subject of the jurisdiction of the American Missionary (BOONE) to China, and the English Bishop to Victoria, be referred to a Committee of three Bishops, to sit in consultation during the recess of the General Convention, and to enter into a correspondence with the Archbishop of CANTERBURY, and report to the next Convention.
3. That the American Missionary Bishop at Cape Palmas have the jurisdiction of the whole territory on the west coast of Africa, not assigned to any Colonial Bishop.
4. That the letter from Bishop PAINE to Bishop BOONE be laid before a Committee consisting of three Bishops, three Presbyters, and three Laymen, to sit during the recess, and report at the next General Convention.
5. That the persons from whom documents on Missionary operations are expected, be requested to send them in during the first week of the Convention.

The resolutions were adopted, and the Chair appointed the following members of the Joint Committee on the 4th resolution: The Rev. Mr. COXE, the Rev. Mr. STEVENS, the Hon. LUTHER BRADISH, the Hon. C. A. NEWTON, and Mr. COPE.

The proposed Canon on the "Trial of a Bishop" then came up in order. Whereupon the Hon. MURRAY HOFFMAN stated to the House that the Canon was long and would probably give rise to much discussion, together with the Minority Report, and advised the Convention not to take it up unless they were disposed to go through with it to the exclusion of every other subject, as it would probably consume the remainder of the session. After some further conference, it was decided to refer the whole matter and various documents to the Committee on the Judiciary System of the Church, appointed to sit during the recess of the Convention, with instruction to report on the second day of the next Triennial Convention.

Upon recommendation from the House of Bishops that the Journal of the Convention be sent to the "Venerable Society for the Propagation of the Gospel in Foreign Parts," and to the Colonial Bishops of the English Church, to which the House added the Delegation from Toronto; the Secretary was ordered to have printed as many copies of the Journal as may be necessary to serve the orders of this Convention.

A Canon came from the Committee on Canons, providing that every new Diocese consist of at least six Parishes and six Presbyters regularly settled over them. It was adopted without debate.

The Canon reported by the Committee on Canons, providing that no Clergyman shall interfere with the parochial ministration of another, defining what is to be considered a cure or parish, and providing the mode of supplying parishes in case of the minister's temporary disability to officiate, was then taken up and adopted.

The Committee on Testimonials reported that the Testimonials of the Missionary Bishops to Oregon and California were canonically correct.

The House then adjourned to 9 o'clock next morning.

On Tuesday, the seventeenth day, the Rev. Dr. VINTON of New York brought up his Canon on "the Election and Institution of Ministers into Parishes." This Canon, occasioned by the "Chicago Memorial," proposed to amend Canon XXX of 1832, by making it the duty of every Bishop to receive, upon letters dismissory, a duly elected and qualified Minister, unless he has heard rumors which he believes to be well founded, affecting his moral character. The Canon was adopted almost unanimously.

The Rev. Dr. VINTON of Massachusetts, proposed a Canon, providing for the appointment of five laymen, as a Board of Trustees of the Missionary Episcopate Fund, whose duty it shall be to take charge of all moneys subscribed for the support and establishment of Missionary Episcopates; the Board to appoint a Treasurer, whose accounts shall at all times be open to inspection of Bishops of this Church.

The Hon. Mr. HUNTINGTON of Connecticut, moved to amend by obtaining a separate act of incorporation for the proposed Board, that they might act independently of the Board of Missions. The amendment was accepted and the Canon adopted.

The Rev. Dr. MEAD, Chairman of the Committee on Canons, reported a Canon as substitute for Canon VIII of 1844, containing material alterations, and regulating the relations and jurisdiction of the Missionary Bishops within the United States.

After some discussion on the subject of jurisdiction, the Canon was adopted by sections and as a whole.

The Rev. Dr. POTTER, on behalf of the Committee to whom was referred the subject of a fund for the relief of widows and orphans of deceased clergymen, read a very interesting report, to which was appended a series of resolutions: 1. That a Fund for the relief of aged, infirm and disabled clergymen, and widows and orphans of deceased clergymen, be and is hereby instituted, under the control of the General Convention of the Protestant Episcopal Church. 2. That the said Fund be placed under the management of a Board of Trustees. 3. Nominates the Trustees for the ensuing three years. 4. Empowers the Board of Trustees to secure an act of incorporation, to receive and dispose of all funds that may come into their hands for the above-named purposes. 5. Requesting the Bishops to bring the subject to the notice of the clergymen of their Dioceses and their congregations, that such a Fund might be at once created.

After a brief discussion, the resolutions were adopted, and the report sent up to the House of Bishops for concurrence.

The Canon providing for Episcopal jurisdiction in Dioceses from which the Bishop was temporarily absent, then came up. The Canon (which has been already published,) provides that a Bishop may, by writing under his own hand, appoint another Bishop to perform duties during his absence.

An amendment to the title was proposed and accepted, making it read "Canon on Bishops absent from their Dioceses, because of sickness or any other sufficient reasons."

In this shape it was adopted.

The Rev. Dr. VINTON of New York, moved the reference of his Canon "On the Abandonment of the Church by a Bishop," to the next General Convention.

The Committee on Canon of 1850 of "Foreign Missionary Bishops," reported such Bishops eligible for election as Diocesan Bishops. After considerable debate, the report was recommitted for alteration.

The Committee of Conference, to whom was referred the disagreement between the Houses, on the Canon entitled "Canon of the Abandonment of the Communion of the Church by a Presbyter or Deacon," reported through the Rev. Dr. VINTON of Massachusetts, a Canon to the effect that "In any proceedings against a presbyter or deacon, under Canons 1 of 1853, by his Bishop, whenever such abandonment of the Church shall not be evidenced by writing, signed by the party, he shall have three months' notice, to be given in such manner as shall be prescribed by his Bishop, that his deposition will be pronounced, unless he show cause to the contrary." This "compromise" Canon was adopted without discussion.

On motion of the Rev. Dr. MEAD, a series of resolutions were passed, returning thanks to the President for his dignified conduct in the Chair; to the Secretary and Assistant Secretary; to the Rector and Vestry of Trinity church for the use of St. John's chapel; the Provisional Bishop for his kind attention; and to those citizens who had extended their hospitality to members of the Convention.

Resolutions were passed, tributary to the memory of the late Bishops CHASE of Illinois, HENSHAW of Rhode Island, and GADSDEN of South Carolina, who had died since the meeting of the last Convention.

The Rev. Dr. POTTER offered a resolution expressive of the pleasure derived by this House from the presence of the delegation from Toronto, and hoping that a feeling of sympathy and good understanding would continue to increase between the Colonial Church and that of the United States.

The Committee to whom was recommitted the Canon on "Foreign Missionary Bishops," reported in accordance with the instructions of the House, making Foreign Missionary Bishops, resigning, ineligible to a Domestic Diocese; provided that nothing in the Canon should affect the rights, if any, of any person heretofore consecrated a Missionary Bishop.

The House then took a recess to 6 o'clock, and the Secretary was directed to inform the House of Bishops that they would be ready to hear the Pastoral Address at 8 P. M.

In the evening the amended Canon of "Lay Readers," sent down from the House of Bishops, was taken up, and on motion of the Rev. Dr. MEAD, was non-concurred in.

The House of Bishops informed the House of Delegates that they had concurred in the compromise Canon reported by the Committee of Conference, on disagreement between the two Houses, entitled, "Of the Abandonment of the Communion of the Church by any Presbyter or Deacon."

Also, their non-concurrence in the Canon entitled, "Of a Minister renouncing the Ministry of the Church," on the grounds that there are very grave objections to the principle involved, and that it would also require further legislation in reference to other Canons, on which the House was not prepared to enter.

The Rev. Dr. VINTON of New York moved for the appointment of a Committee of Conference. Lost.

Upon the suggestion of the Rev. Dr. POTTER, the House called upon the Rev. HENRY PATTON, Rural Dean, of the Toronto Delegation, for whatever might be in his heart to say to them. The Rev. gentleman responded to the call in a brief and graceful address, full of expressions of gratitude, interest, and sympathy toward the American Church, and marked by that chaste simplicity which has been so characteristic of all such addresses from our English brethren. The House gave evident signs of its pleasure, and this will be recorded as another added to our happy and auspicious interchanges of feeling with the Anglican Church.

The House of Bishops informed the House of Lay Delegates that they concurred in the several Canons transmitted to them from this House, in relation to the "Ordination of Deacons, Priests, and candidates for Holy Orders."

2. That they did *not* concur in the Canon on "Missionary Bishops within the United States," on the ground that said Canon did not provide for all the objects of the Canon, as passed by the House of Bishops, and because the provisions for the trial of a clergyman under the jurisdiction of the Missionary Bishops, were too minute to enter into at that late hour of the session.

On motion of Judge CHAMBERS of Maryland, a Committee of Conference was appointed: the Rev. Drs. MEAD, VINTON (New York), and HIGBEE, and Judges CHAMBERS and RUFFIN.

The House of Bishops informed the House of Delegates that they had concurred in the resolutions transmitted to them, in relation to a fund for the relief of aged, infirm, and disabled clergymen, and widows and orphans of clergymen, of the Protestant Episcopal Church.

The Rev. Dr. STEVENS of Philadelphia offered the following resolution:

Resolved, That the House cannot close its labors without humbly recording its fervent gratitude to Almighty God, who alone maketh men to be of one mind, by the remarkable degree of harmony and Christian courtesy which has marked the proceedings of this Convention; for the evidences of increased zeal in the work of Church extension, in the election of two Bishops to our Pacific borders.

Carried unanimously.

The House of Bishops informed the House of Delegates that they concurred in appointing a Committee of Conference, to consider the Canon on "Missionary Bishops in the United States," and had appointed Bishops LEE, KEMPER, and BURGESS, on said Committee.

Soon after the Committee of Conference reported that they had agreed upon the Canon as sent up from this House, with the exception of striking out all that part of the Canon which provides for the trial of a priest or deacon under the jurisdiction of a Missionary Bishop.

The Canon was adopted by the House of Delegates.

The House of Bishops informed the House of Delegates that they had concurred in the Canon entitled, "Of the officiating of clergymen of this Church in the parochial cures of the ministers, and formation of new parishes."

The Committee on Canons reported that, in consequence of the late hour, they were unable to consider the Canon "Of defining the position of Bishops of this Church without jurisdiction," and recommended that it be deferred to the next General Convention. The motion was carried.

The House of Bishops announced that they had the Canon "Of Mission Bishops," as amended by the Committee of Conference, before them.

2. That they had concurred in the amendments to Canon VIII of 1841.

The House of Bishops announced that they had concurred in the resolutions appointing a joint Committee to take measures for increasing the catholic relations of this Church, and had appointed Bishops DOANE, LEE and WAINWRIGHT on said Committee.

The House of Bishops announced that they did *not* concur in the amendments to the Canon "Of Foreign Missionary Bishops," for the reason that in their opinion Foreign Missionary Bishops ought not to be made altogether ineligible to the office of Diocesan Bishop.

The Rev. Dr. MEAD moved the appointment of a Committee to wait on the House of Bishops, informing them that this House had finished its business and was ready to hear the Pastoral Address. The Rev. Dr. MEAD and the Hon. Mr. BRADISH were appointed such Committee.

The House of Bishops announced their concurrence in the Canon entitled "Of Bishops absent from their Diocese," etc.

Pending the delivery of the Pastoral Address, the rough minutes of the day's proceedings were read and approved.

The President announced that the ceremony of consecrating the Rev. Dr. KIP, Missionary Bishop to California, would take place in Trinity church on Friday next.

The House of Bishops informed the House of Delegates that they had *not* concurred in the amendments to Canon XXX of 1832, on "the Election and Institution of Ministers;" and stated that they would send down their reasons to the Secretary.

The Rev. Dr. VINTON moved at once for the appointment of a Committee of Conference. The matter was of deep interest to the Church.

The following were appointed Trustees of the Missionary Bishops' Fund, by the House of Delegates: R. B. MINTURN, CYRUS CURTISS, HORACE WHITE of New York, Judge HUNTINGTON of Connecticut, and HERMAN COPE of Pennsylvania.

The House of Bishops announced as their reason for non-concurring in amendments to Canon XXX of 1832, that it would interfere with the exercise of that discretion to which every Bishop was entitled.

Further, they announced their non-concurrence in the proposed Canon "Of Organization of new Dioceses," for the reason that it would create practical inconvenience.

At 9½ o'clock, the Secretary read the following resolution, handed in by a member:

Resolved, That it is not, and cannot be, 9 o'clock until, according to the joint resolutions of both Houses, the Convention do adjourn.

The Committee of Conference reported that they had agreed [illegible] the Canon, "Of the Election and Institution of Ministe[illegible] as originally framed, with the exception of restoring [illegible] words, "if that be used in the diocese," stricken out by [illegible] House of Deputies.

The House of Bishops announced that it adhered to its non-concurrence in the Canon on "Election and Institution of Ministers," for the reasons already assigned.

The Rev. Dr. VINTON moved for the appointment of another Committee of Conference on the same subject, which was carried, and the following were appointed: The Rev. Dr. HANCKEL, the Rev. Dr. ANDREWS, the Rev. Mr. CRAIK, Judge RUFFIN, and Judge HUNTINGTON.

Bishop WAINWRIGHT here came in to announce that the House of Bishop's were ready to attend for delivery of the Pastoral Address.

The President (the Rev. Dr. CREIGHTON) replied that the House had appointed a Committee of Conference, and were not yet ready to receive the House of Bishops.

The House of Bishops sent down a resolution declaring their opinion that at this late hour a Conference would not be attended with good results, and asking to have the matter deferred to next Convention.

The Rev. Dr. MEAD moved that in view of the House of Bishops not having time to consider the question, this House reconsider its resolution of adjournment, and adjourn to meet to-morrow at 9 o'clock, that the House of Bishops might have time to consider it.

There was a brief discussion, in which the sense of the House was strongly expressed on the importance of the proposed Canon, and the rights of Presbyters and Laymen, which it was intended to protect.

The Rev. Dr. POTTER and another member were appointed a Committee to wait upon the House of Bishops, and request them to concur in the proposal to withdraw the resolution to adjourn at 9 o'clock, that night; and to adjourn to meet at 9 o'clock, the next day.

The House then reconsidered the resolution to separate, and adjourned to 9 o'clock next morning.

New Jersey.—On Sunday, October 23 (twenty-second after Trinity), in St. John's church, Somerville, the rector-elect, the Rev. JOHN ROWLAND, read morning prayers, and the Bishop baptized four adults, confirmed eight persons, and administered the Holy Communion. In the afternoon, the Rev. Mr. ROWLAND read prayers, and the Bishop preached.

CLERICAL CHANGES.

The Rev. D. P. SANFORD has resigned the rectorship of St. John's ch., New Milford, Ct., and accepted the charge of the church of the Redeemer, now worshipping in Central Hall, corner of Fulton Avenue and Elm Place, Brooklyn, N. Y.

The Post-office address of the Rev. D. G. ESTES, is St. Louis, Missouri.

THE CHURCH ABROAD.

Toronto.—Our brethren in the Diocese of Toronto have got through their synodical meeting in a manner most creditable to themselves and to the Church. There were about 140 clergymen present, and a still larger number of lay delegates. The attendance of clergy included all but some eight or ten in the Diocese. After the opening religious services, which took place in St. James' church, on Wednesday the 12th, the Bishop proceeded with his charge, which occupied about two hours and a half. The charge has already reached us in a pamphlet of 55 copious pages. We shall hope to furnish our readers with extracts from it hereafter. The proceedings of the first day closed with duly organizing the meeting, which, it should be remembered, had been called as a Conference.

At the re-assembling of the body on Thursday the 13th, after morning prayers, and an institution of proceedings by his Rt. Rev. Lordship, on motion by the Archdeacon of KINGSTON, seconded by the Archdeacon of YORK, a vote was carried unanimously, thanking the Rev. HENRY PATTON for his excellent sermon of the previous day, and requesting the same for publication. The next resolution was as follows, carried unanimously and with acclamation:

That this meeting, convened by the Lord Bishop, and composed *firstly*, of the Lord Bishop of the Diocese; *secondly*, of the Clergy of this Diocese; and, *thirdly*, of the Lay representatives of the several congregations of the Diocese, are the Diocesan Synod of this Diocese, and that we now proceed to the transaction of business which we have commenced.

So that the meeting, which had been called merely as a Conference, was by this vote at once resolved into a Synod. The next measure passed upon had reference to their brethren in the United States, and was moved by the Rev. T. B. FULLER. It was as follows:

Whereas, During the last year the Lord Bishop of the Diocese, by and with the advice and concurrence of the Council of Trinity College, Toronto, was pleased to appeal to the Churchmen of the United States, in behalf of that Institution; and to depute the Rev. WM. MCMURRAY, D. D., Rector of Ancaster and Dundas, to present this appeal; and whereas, that gentleman was most cordially and affectionately received by the Churchmen in all parts of the Union, which he was enabled to visit, and his applications for aid answered by the most munificent donations, amounting in money, lands, and books, to the large sum of ten thousand dollars:

Resolved, unanimously, by this Synod, consisting of the Lord Bishop, the Clergy, and the Laity, representing the several parishes and missions of the United Church of England and Ireland in the Diocese of Toronto, that their warmest thanks are due and are hereby most cordially tendered to their brethren in the United States, for their fraternal, timely and munificent contributions to that most important Institution.

The measure was completed by another resolution, appointing delegates to the Sister Church, and instructing them what to do, thus:

That the Rev. T. B. FULLER, the Rev. H. PATTON, JOHN W. GAMBLE and JOHN ARNOLD Esqs., be a deputation representing this Synod, to present the above resolution to the Church in the United States, at the present moment in General Convention assembled, and that this deputation be furnished with two copies of the above resolution, properly authenticated, to be presented, one to the House of Bishops, and the other to the House of Clerical and Lay Deputies.

It may be as well to state in this place, that the above-named delegation has for several days been in attendance at our General Convention, their presence being in every way a most apt and auspicious sequel to our late happy intercourse with the Mother Church through the representatives of the Propagation Society.

We regret that time and space will not allow us to enter upon the discussions of the Synod, which were marked by great ability and decorum, were full of spirit and manly determination, and showed that the minds of the speakers were thoroughly furnished and ripe for the occasion. The proceedings of the second day wound up with the appointment of suitable committees to prepare and report matter for the further action of the Synod.

The Bishop having in his charge discussed the subjects of "The Colonial Church Regulation Bill," of "The Clergy Reserve Question," of "Education," and of "The Division of the Diocese;" and these subjects having been referred to one of the committees aforesaid; a report thereon was offered on the morning of the third day, as follows:

The Committee appointed by the Lord Bishop, the Clergy and Laity of the Diocese of Toronto in Diocesan Synod assembled, to prepare measures relative to the Colonial Church Bill, the Clergy Reserves, Education, and the Division of the Diocese, beg leave to report—

That they have carefully considered and fully discussed the several important subjects refered to them, and that they respectfully recommend the following resolutions for adoption by the Synod in regard to the same.

1. Resolved, That a petition be presented to her Majesty the Queen and the two Houses of the Imperial Parliament praying for the passage of such a measure as shall remove all doubt as to the legality of the holding of Diocesan Synods in the several Dioceses of the Colonial Church, so that all question as to the proceedings of the meeting held yesterday in resolving itself into such Synod may be finally set at rest. Such application to have reference merely to a measure permitting the holding of such Synods, leaving it to the respective Synods to adopt such rules and canons as they may think proper, provided that the same be not repugnant to the laws of the local Legislature, or the Articles and Liturgy of the United Church of England and Ireland.

A form of Petition is herewith submitted.

To the Queen's most excellent Majesty, The Petition of the Bishop, Clergy, and Laity of the Diocese of Toronto most humbly sheweth,

That, in the present position of the Colonial Church, and especially of the Church in the British North American Colonies, the power to meet in Diocesan Synodical Assemblies, to pass such rules and regulations as shall be applicable to their local circumstances, and as shall give the Lay members of the Church their just and rightful share of control and power of legislation in regard to the temporal affairs of the Church and in enacting such canons as are essential to proper discipline, is indispensably necessary to promote her welfare, her extension and stability.

That, the Imperial Legislature having in its wisdom thought right to withdraw from the Church that protection in regard to its property which it had hitherto enjoyed, it is manifestly unjust to retain the restrictions hitherto imposed on the free action of the Church in reference to the holding of Diocesan Synods, while it is entirely deprived of all the advantages of an Establishment, thus placing the United Church of England and Ireland in these Colonies, in a position of inferiority to every other religious body.

Wherefore your Majesty's Petitioners humbly pray your Majesty to give your Royal sanction to such a measure as shall remove all doubt as to the lawfulness of the holding of Synods in the Colonial Dioceses of your Empire, leaving it to such Synods to adopt such rules and canons as they shall think proper; provided that the same be not repugnant to the laws of the Local Legislature, or the Articles and Liturgy of the United Church of England and Ireland.

And your Majesty's Petitioners will ever pray.

2. Resolved, That a petition be presented to the three Branches of the Canadian Legislature on behalf of this Synod, praying that they will withhold their sanction from any measure which may be introduced for the spoliation of the property of the United Church of England and Ireland in this Diocese, and representing the gross injustice of permitting such spoliation, as well because of the solemn and declared final settlement of the Clergy Reserve question in 1840, as because it is proposed to apply the principle of no State endowment of religion to Protestants alone, while the State endowments of Roman Catholics are to be respected.

A form of petition is herewith respectfully submitted.

To the Honorable, the Legislative Assembly of the Province of Canada: The Petition of the Clergy and Laity of the Church of England, in the Diocese of Toronto, in Synod assembled, in the city of Toronto, on Friday the 14th October 1853, humbly sheweth:

That your Petitioners are the representatives of a quarter of a million of the inhabitants of Canada West, and, with few exceptions, express the unanimous sentiments of that large portion of the population upon the great question affecting the means of providing for their religious instruction and welfare:—

That your Petitioners hear, with deep concern and much alarm, that efforts are being made to procure the passing of a measure by your Honorable House, by which the share of the revenue derived from the property called Clergy Reserves, secured to them by Act 3 and 4 Vic. ch. 78, shall be alienated, and applied to secular purposes; leaving the maintenance of their Religion in this Diocese, after the death of the present Incumbents, to depend entirely upon the voluntary contributions of the people:—

That your Petitioners cannot but view with the deepest horror, as well as alarm, for the consequences which, in a national point of view, must ensue, from the sacrilegious desecration of a property which has been specially consecrated to the service of GOD, by the appropriation of it to any other object than the religious and moral instruction of the people:—

That your Petitioners view also with unfeigned alarm the injury which will accrue to the public faith and morals of the country, as well as the hazard to every description of property by whatsoever tenure held, which must be incurred by the spoliation of a large religious community of a property solemnly guaranteed to them by Act of Parliament, and which they have for many years employed for the sacred purpose of extending the ministrations of their religion:—

That your Petitioners are affected by the solemn conviction, that the maintenance of religion, by a public provision for that purpose, is a duty specially enjoined in the Word of GOD, and that it has, until comparatively a late period, been universally acted upon by His Church in every age:—

That we look upon a public contradiction of this positive revelation of Almighty GOD, as a public sin, which cannot but call down the severest judgments of the Most High:—

That with some acknowledged disadvantages, always attendant upon the imperfect human dealing with a heavenly boon—which may arise from the use of a public provision for the maintenance of religion, experience has taught that the hazard to the purity of Divine Truth and public morals is much greater from leaving the inculcation of this truth to the voluntary bounty of a people, than by a provision which will assure the comparative independence and free action of those who are appointed to be its teachers:—

That, supposing no such injurious result to truth and morals from leaving the inculcation of both to ministers who are to be the direct stipendiaries of those who are to be instructed in the highest duties and obligations, it is impossible, in the application of the voluntary principle, to reach a very large class of people who are unable to provide from their own resources for the ministrations of religion:—

That, while the securing to your Petitioners of the share of revenue from the Clergy Reserves, solemnly guaranteed to them by Act of Parliament, will provide against the calamity of leaving the rural districts and poorer sections of the country unsupplied with the regular teaching of religious truth and duty, there will still remain a necessity for so large and liberal exertion of voluntary bounty on the part of your Petitioners, as will remove the danger, so often professed to be apprehended, that the clergy, in respect to their maintenance, will be independent of the congregations whom they serve. Even under the present working of the system by which the stipends of the clergy of the Church of England in this Diocese are provided, there scarcely exists a single case in which the people, to whom they minister are exempt from the contribution of a large share of the stipend so provided:

That your Petitioners are affected with a deep sense of the consequences which must ensue from the public affirmation of a godless sentiment, to be impressed with the solemn sanction of a law of the land,—that all public endowments for religion are to be swept away, for they cannot believe that the public dealing with this most weighty question will be partial and unequal, or that, while the religious property of members of the Protestant faith is to be secularized, the large endowments of our Roman Catholic fellow-citizens will remain untouched.

While your Petitioners look forward with deep anxiety to the feelings which would be excited by the perpetration of the wrong and injustice to themselves, should the sacred patrimony of their faith be wrested from them; they look forward with even more anxiety to the lamentable conflict which must of necessity ensue, to remove every trace of a religious endowment in every quarter; a conflict which, if the Clergy Reserves should be secularized, cannot cease until the spoliation of all that has been effected.

Your Petitioners therefore pray, that the share of revenue from the Clergy Reserves, guaranteed to them by Act III and IV Vic. ch 78, may be inalienably secured to them, and that no portion of the Clergy Reserves may be diverted from their original holy object and applied to secular uses.

And your Petitioners, as in duty bound, will ever pray.

And Resolved further—

3. That a deputation be appointed by this Synod to proceed to Quebec on the assembling of the Legislature, to watch the progress of any measure that may be introduced in reference to the Clergy Reserves, and in the event of their failing to prevent the passage of the same, to endeavor so to have its provisions modified as to render it as little as possible injurious to the Church.

4. Resolved, That a petition substantially the same as that formerly adopted be presented to the Provincial Legislature on the subject of Common School Education.

The Committee appointed to consider the four subjects brought before the Synod, respectfully beg leave to submit the following resolutions with reference to the important subject of the Division of the Diocese:

1. Resolved, That it is the unanimous opinion of this Synod, that it is high time that the recommendation of his Lordship the Bishop, that this vast Diocese should be immediately divided, should take effect as speedily as possible, and that two additional Sees should be erected, one east and the other west of the then remaining Diocese of Toronto.

2. That in order to promote this important object, and to accelerate so desirable a measure as the Division of the Diocese, already presenting a field of labor much beyond the exertions of any individual Bishop, however faithfully and diligently employed, as they are in the case of our present revered Diocesan, it is expedient that an Episcopal Fund be forthwith commenced, and that the amount contributed for that purpose within the limits of the proposed Dioceses respectfully, together with a moiety of what may be contributed by the then remaining Diocese of Toronto, be reserved for the maintenance of the Bishops of the new Sees respectively; that one of the four annual special collections be made for that purpose throughout the Diocese; and that the Lord Bishop of TORONTO be respectfully requested, by pastoral letter or otherwise, to invite contributions from the members of the Church generally towards carrying out this important object.

3. That the Lord Bishop of the Diocese be respectfully requested again to renew his exertions for the immediate division of this important Diocese, and that he be empowered by this Synod to adopt and recommend such measures or plans to the proper authorities as may in his opinion be most expedient for ensuring this desirable object.

The several parts of the above report were taken up in succession, and all of them carried with almost entire unanimity. The Second Committee, to whom had been referred sundry miscellaneous items of business, then reported the following series of resolutions:

1. Resolved, That this Synod is of opinion that great practical advantages would be attained if fixed territorial limits were defined for the guidance of each clergyman having cure of souls within the Diocese, and, therefore, respectfully urges upon his Lordship the Bishop of the Diocese the propriety of devising and carrying out, so far as he may feel himself empowered, a scheme of division by which this desirable object may be secured.

2. Resolved, That this Synod are unanimously of opinion that as in the Jewish Church they who ministered about holy things lived of the sacrifice, and they who waited at the altar were partakers with the altar; even so in the Christian Church, it is by our LORD ordained that they who preach the Gospel should live of the Gospel.

3. Resolved, That in the opinion of this Synod, one of the most serious practical difficulties connected with the Church in this Diocese is the want of an assured respectable income for its ministers in general. That in consequence of the existence of this evil, the people are perishing for lack of knowledge; there are comparatively few ambassadors of CHRIST to send to them; the present clergy are, many of them, seriously crippled in their means; the hearts of the young discouraged from entering the ministry, while the wealthier classes of the community, actuated by a like fear, rather hold back, than encourage their sons to take Orders.

4. Resolved, That it is the duty of every member of the Church in this Diocese, lay as well as clerical, to use the most strenuous efforts for the removal of the aforesaid evil; and that it is in an especial manner incumbent, on the members of this Conference respectfully to tender to the proper authorities, upon the present occasion, the advice which their experience and local knowledge enables them to give, respecting the most beneficial mode of appropriating the funds accruing from permanent sources, and which were set apart by the IIId and IVth Vic. chap. 78, for the support and maintenance of Public Worship, and the propagation of religious knowledge according to the principles of the Church of England in this Diocese, as also to consider of and recommend such measures as may seem best calculated to secure, by means of voluntary contribution, the efficient and continuous aid which the exigencies of the Church imperatively demand.

5. Resolved, That a Committee for General Purposes be appointed by this Synod, consisting of 12 clerical and 12 lay delegates, of which his Lordship the Bishop be *ex-officio Chairman*, who shall sit and act from time to time, until the next meeting of this Synod, to consult and advise upon matters connected with the Church in this Diocese, to frame and report rules and regulations for the future guidance of this Synod, touching the future election of delegates to the Synod—the mode of procedure at meetings thereof, and all things necessary to insure order and dispatch therein; to report from time to time upon such matters as they may have considered, and from such reports to cause a condensed statement to be printed and forwarded to the members of the Synod, at least one month previous to its next meeting.

The sixth and last resolution proceeds to name the members of this Provisional Committee, and provides that five of them shall be a quorum. The report also embraced two other resolutions; one touching the application of funds, accruing from the Reserves, to the better support of the clergy, and one respecting increased contributions towards the same purpose; both which resolutions were referred to this Provisional Committee, to take such action thereon, from time to time, as in their judgment should seem fit. Other resolutions were then moved by individuals, and carried, as follows:

That we, the Church of the Diocese of Toronto in Diocesan Synod assembled, take this, the first opportunity which has presented itself, to offer to our Holy Mother, the United Church of England and Ireland, our hearty congratulations on the great increase which the Church has received by the return of those to the ancient Church of Ireland who had embraced the errors of Rome, and we desire to ascribe glory to GOD the Father, GOD the Son, and GOD the Holy Ghost, for this wonderful outpouring of His SPIRIT on our hitherto unhappy Ireland, and further that our Bishop be requested to communicate these our congratulations to the Primate of all Ireland, and the other Archbishops.

That this Synod would respectfully suggest that his Lordship the Bishop should adopt such means as he deems most fitting to obtain the removal of those disabilities which exist, or are supposed to exist, in the case of the clergy ordained in the United States which prevent their being received into this Diocese on an equal footing with those who possess English or Colonial ordination.

Certain other motions were then made concerning the future meetings of the Synod, which ended in a common understanding that the Synod was not to be regarded as defunct, but that the time and place of its assembling should be left to the Bishop. Whereupon his Rt. Rev. Lordship made a brief and earnest address, and, having expressed his satisfaction at the harmonious course and happy issue of the proceedings, dismissed the Synod with the Episcopal benediction.

Most sincerely do we congratulate our brethren in Canada West on this auspicious inauguration of the Ecclesiastical Legislature in their Diocese. Synodical action, in the real and true sense of the term, is there now a *fact* as well as a right. With all the smoothness of the proceedings, a spirit has been manifested, which, we are confident, will not easily be induced to back out. Their principle evidently has been, to *hasten slowly;* and they have taken care not to go so fast or so far in anything, as to have any steps to retrace. Our report is made up from that excellent paper, *The Church*, which comments upon the matter thus:

Our Synod, if not regulary constituted, has, at least, an existence. What has been done, if not put down by arbitrary authority (which there is not the slightest reason to apprehend), will be repeated; and that, we have no doubt, under the sanction of an Imperial permissive law, and with the requisite completeness of organization. The Church has manifested her life, and claims her rights. She has assumed her proper position with dignity and firmness, whilst she has not been forgetful of the respect due to the powers that be. Her petition to the Imperial Government, not for spiritual privileges which she inherently possesses, but for removal of doubts and disabilities, evinces her love of order; whilst her *act*, on the late memorable occasion, proclaims her sense of her commission and her powers.

The *Toronto Patriot* also has a strong paragraph on the same subject, which we cannot forbear to quote by way of conclusion:

We cannot take leave of this important meeting without expressing our high opinion of its great respectability and intelligence. We could not look over the large assemblage of clergymen there (upwards of 140), many of them men of family, some of them representatives of the first educational institutions in the world, and all of them men of high attainments and talents, without feeling that the Church which possesses such a clergy should exert a powerful influence over the religious, moral and loyal welfare of this country. Nor was the laity less remarkable for the same characteristics. Probably in Canada, or in any other part of the world, there could not have been collected, as representing the same interests, a more respectable, able and influential class of men. We have recently been accustomed to look over Parliament and its audiences. We have, too, seen something of American legislatures, but in all our experience of deliberative bodies we frankly confess we have never yet seen, in America, more high intelligence, coupled with dignity of manner and conduct, than we witnessed at the first meeting of the Synod yesterday.

MARRIED,

In St. Mark's church, Williamsburgh, on the 13th inst., by the Rev. S. M. HASKINS, SAMUEL AUSLEY, to SARAH R., daughter of ROBERT HASKINS.

Oct. 25th, in St. John's chapel, by the Rev. WM. LONG, of Connecticut, Mr. JULIUS G. POHLE, to Miss REBECCA M. CLAYTON, daughter of the late E. B. CLAYTON, Esq.

NOTICES.

The Commencement of the College of St. James (postponed from July last) will take place on Thursday, Nov. 3d, at 10 o'clock A. M. The address of the Rev. Dr. KIP of Albany, before the Literary Societies, will be delivered on Wednesday, Nov. 2d, at 2 o'clock P. M. On both occasions, the friends of the College and the public generally are invited to be present.

The Alumni of the College will hold their meetings on Nov. 2d and 3d. The address before the Association will be delivered on Wednesday at 10 A. M., by DANIEL CLARKE, A.B., of Prince George county, Maryland. All the members are requested to attend punctually.

By order of the Rector of the College.

The Brotherhood of the Protestant Episcopal Church of Brooklyn.—A stated meeting of the above Society will be held in the Marble Buildings, corner of Court and Joralemon streets (entrance in Joralemon street), on Tuesday evening next, Nov. 1, at 8 o'clock.

SAMUEL B. CADWELL, Recording Secretary.

A New Volume of the "Collections of the Protestant Episcopal Historical Society."

THE FRONTIER MISSIONARY: a Memoir of the Life of the Rev. Jacob Bailey, A.M., Missionary at Pownalborough, Maine; Cornwallis and Annapolis, Nova Scotia; with Notes and an Appendix by William S. Bartlett, A. M., Rector of St. Luke's church, Chelsea, Mass., with a Preface by the Rt. Rev. George Burgess, D.D., Bishop of the Protestant Episcopal Church in the Diocese of Maine, in one volume, 8vo., with three portraits, a map, fac similes, views, and other illustrations, on steel, stone, and wood, is now ready for delivery to the Members of the Society, by the publishers, Messrs. Stanford & Swords, 137 Broadway.

Others wishing to obtain the work can do so by the payment of the annual subscription, $2, constituting membership of the Society.

Free Church of St. Barnabas, corner of 23d street and 2nd avenue. Divine service is held every Sunday morning in this church at 10½ o'clock, and in the evening at 7½ o'clock.

Rev. JOSHUA WEAVER, Rector.

Vocal Music.—A Free Introductory Lesson will be given on Monday next, Oct. 31, at 7½ o'clock P. M., at the De Milt Dispensary, in the Hall now occupied by the Free church of St. Barnabas, corner of 23d street and 2nd avenue. All interested in the *true* science of Music are invited to attend.

Whilst the system to be pursued is comparatively *new*, it is one which must commend itself to every rational mind. It is not one of mere *imitation*. By it, each element or principle of speech and song, is distinctly perceived and practiced, and the *Language of the Affections*, as well as that of the *understanding*, thoroughly developed. The instruction to be given will be found invaluable to persons of every age and in every department of life. It is believed that the popular system of teaching Music is *radically wrong;* its defects will accordingly be pointed out.

New York Bible and Common Prayer Book Society.—A regular meeting of the Board of Managers will be held at the Depository, on Tuesday next, the 1st of Nov., at 3 o'clock P. M.

WM. H. BELL, Secretary.

Protestant Episcopal Tract Society.—A regular meeting of the Board of Trustees will be held at the Depository, on Tuesday next, the 1st of Nov., at 3½ o'clock P. M.

WM. R. RONALDS, Sec'y.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7½, Sunday School 9 A. M. and 2 P. M. Sunday evening COLLECTIONS are devoted to the fund for erecting a church edifice. The Rev. EDWIN R. T. COOK, rector, 98 Twelfth street, between Fifth and Sixth avenues. oct1-1f

The Rt. Rev. WM. INGRAHAM KIP, D.D., Missionary Bishop to California, will preach, D. V., in St. John the Evangelist's church, next Sunday evening, Oct. 30th, at 7½ o'clock.

Free Church of the Good Shepherd, Rev. R. HOYT, rector.—Divine service every Sunday at the Hall, No. 68 East Broadway, near Market street, at 10½ A.M. and 3 P.M. Seats free.
Divine service at Fort Lee at 7½ P. M. sept.3-1m

ACKNOWLEDGMENTS.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:

St. Michael's church, N.Y. $17 53; from a member of St. Bartholomew's church, N.Y., by hands of the rector $25; St. George's, Hempstead, L. I. $14 74; Offerings of St. Mark's, N.Y. $10; Transfiguration, N.Y. $10; Donation from the Missionary Society of the Sunday School of the church of the Epiphany $10; contribution from the church of the Holy Apostles $15; collection at Grace church, Brooklyn $74; for Books, in the Box at the church of Our Saviour $19 02; Charles Davis, don'n $5; John J. Astor, ann. for 1854 and '55 $10; Annual subscriptions for 1853 at $2: James O. Taylor, E. H. Richards, Elizur Ward, Robert D. Weeks, A. B. McDonald, Wm. Moore, Ogden Haggerty, C. Dubois jr., H. L. Routh, Charles R. A. Routh, Fred. H. Routh, D. S. Routh, H. DeBar Routh, Fred. Tinson, W. S. Popham, W. H. Popham, Augs. Bleecker, Joseph Dixon, 18 at $2, $36; Annual subscriptions for 1853 at $5: Mrs. Gabriel Irving, Rev. J. J. Robertson, D.D., John Wight, J. P. Cronkhite, S. Cambreling, Henry K. Bogert, Dr. J. H. Burrow, 7 at $5, $35: total $281 29.

E. M. DUNCAN, Treasurer, 114 Wall street.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

St. Mathew's church, Unadilla, Rev. N. H. Adams, "Female Missionary Society" $11 54, and collection $6 50. The following Pledges at Convention: Rev. Dr. Creighton $20; R. B. Minturn $50; D. H. Arnold $50; S. M. Buckingham of Poughkeepsie $25; Rev. Dr. Potter of Albany $50. Total $213 04.

C. N. S. ROWLAND, Treasurer, 55 Water street.

The undersigned gratefully acknowledges the receipt of the following alms:

$14 56 from the S, S. of St. Johns ch., Clifton, S. I., Rev. R. M. Abercrombie, rector, per Jno. L. Aspinwall, Esq.; $25 from Miss Louisa Aspinwall; $100 from John L. Aspinwall, Esq., New York; $10 from Anonymous; and two boxes (unvalued and anonymous) containing clothing and hardware for the Indian Mission.

J. LLOYD BRECK,
Sept. 30, 1853. for the Minnesota and Chippeway Mission.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Samuel Bell $2; Henry Adriance $3; Miss Catharine Van Wagenen $3; Miss Caroline Taylor, Plattsburgh $1; George R. Fairbank, St. Augustine $2. Total $11.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Oct. 26, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

St. Pauls church, Red Hook, Rev. Henry DeKoven $10 16; Samuel P. Bell $1; Miss Catharine Van Wagenen $1; Miss Caroline Taylor $1; Geo. R. Fairbank $1. Total $14 16.

Donations and subscriptions thankfully received by
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Oct. 26, 1853. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
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Cocoa Matting and Mats for Porch and Vestibule;
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oct22-1y No. 21 Park Place, and 18 Murray street.

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Aug13-1y

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WE ARE HAPPY NOW, DEAR MOTHER; ROW THE BOAT; and, KATY'S CRY. By I. B. WOODBURY. The profits of Katy's Cry are given by H. WATERS to the Five Points House of Industry. Each 25 cents.
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THE HUNGARIAN'S LAMENT. Words by JAMES SIMMONDS. Music by THOS. BAKER. 25 cents.
Published by HORACE WATERS, 333 Broadway. (The great Depot for T. Gilbert & Co's Pianos, S. D. & H. W. Smith's Melodeons, and Martin's Guitars.)

TO ARTISTS, AMATEURS, AND SCHOOLS OF ART AND DESIGN.—DR. MELVILLE will deliver a course of Lectures on Anatomy, Human and comparative, expressly designed for Students of Art, at the Theatre of the New York Medical College, East Thirteenth street, (the use of which has been kindly granted to him by the Faculty,) on Tuesday and Thursday of each week, to commence on MONDAY the 31st instant, at 7½ o'clock P. M. For further particulars enquire of the Janitar at the College.
New York, Oct. 29, 1853. 3t

THE CHURCH ALMANAC FOR 1854 will be published in the month of *October*, so soon after the assembling of the General Convention as the statistics of the several Dioceses can be accurately completed. Church documents &c. should be sent to the Editor, 20 John street. Orders received by THOMAS C. BUTLER,
aug20-eowtf Depository P. E. Tract Society, 20 John street.

MOUNT VERNON BOARDING SCHOOL FOR BOYS.—At Vernon, Oneida Co., N. Y. S. S. NORTON, A.M., Principal.
The Fall term of this institution opens on Monday, November 7. The location is remarkable for its health and natural beauty. The number of pupils is limited to thirty. A few vacancies only remain. The Principal can be seen at No. 21 Greene street, until the first of November. He would refer to S. W. Bradford, Esq., Surrogate, and Rev. William Morris, Trinity School. Circulars can be obtained at this office, and at 21 Greene street.
"I take much pleasure in recommending S. S. Norton, Principal of the "Mount Vernon Boarding School." His plan of instructing youth has proved eminently practical and successful. I have been acquainted with him for many years, and have no hesitation in pronouncing his establishment one of the most desirable with which I am acquainted.—F. L. HAWKS, Calvary church, N. Y. oct22-2t$

FOR SALE, a few specimens of rich Stained-Glass WINDOWS, now on exhibition at the Crystal Palace, and admirably adapted for churches. Class 24, No. 14, British Department.
No. 1. A rich Stained-Glass Window with figure of CHRIST, under a richly decorated canopy, with figures of the 12 Apostles standing under canopies and rich vine border. The Pedestal contains a very rich Cross and the emblems of the Evangelists. Size 10 ft. by 3 ft. 2 in.
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NEW EDITION.—MEMOIR of the Life of the Right Rev. ALEXANDER VIETS GRISWOLD, D.D., Bishop of the Protestant Episcopal Church in the Eastern Diocese. By JOHN S. STONE, D.D. With an Appendix, to which are added a Sermon, Charge, and Pastoral Letter, of the late Bishop. The volume contains 620 pages octavo, and a fine portrait of Bishop GRISWOLD. Price reduced to $2. The edition printed is small (only 500 copies), and as it is not stereotyped, probably affords the last opportunity for procuring this valuable Memoir. Orders can be sent direct to the Publishers, who will forward copies of the work by mail, free of postage, on the receipt of $2. HOPKINS, BRIDGMAN & CO.,
oct22-2t Northampton, Mass.

TEMPLI CARMINA: A new Music Book. By GEORGE KINGSLEY, author of "Sacred Choir," "Social Choir," etc., etc. The attention of Teachers and Choirs is especially called to this *new collection* of CHURCH MUSIC as worthy of their careful examination and consideration.
"This is the most complete book of Church Music with which we are acquainted."—*New York Evening Post* of Sept. 16.
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"In no book have I found such an extensive collection for the EPISCOPAL SERVICE, while that of a general character is equally good and numerous."—A. H. PALMER, *Conductor of Music, New Haven, Conn.*
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WANTED, a Governess, to reside in a family in the country, a short distance from the city; to teach English, French, and Music. For particulars, enquire at this office. oct15-$3t

MUSICAL.—A PROFESSOR of Music, an organist of much experience, who can give the best of reference, wants a situation in a church in this city or vicinity. Please address: A. B., box 86, Broadway Post Office. Lessons given on the Piano and Organ, and also in Singing on moderate terms. Address as above. oct15-3t$

WALLER & KREPS, Large Glass and Picture Frames, No. 342 Broadway, next door to the Tabernacle, New York. o15-1y

BENJAMIN W. WILLIAMS, Sexton of All Saints church, and General Furnishing Undertaker, No. 285 Henry street, (opposite the church) New York. All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. oct15-6m

WEST-END FASHIONABLE HAT AND CAP EMPORIUM, 128 Canal street, New York. The subscriber having made the most ample arrangements to meet the growing demand for his Hats and Caps, invites the attention of Ladies and Gentlemen to his large and fashionable stock of Hats; Ladies' Beaver, Fur, and Felt BONNETS; and an unsurpassed variety of Misses' and Children's Fancy Hats and Caps. A beautiful selection of Ladies' FURS. Umbrellas, Walking-Canes, and Traveling-Bags. J. W. KELLOGG.
N. B. Clergymen and their families supplied at a discount. oct15-6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. TENNOCKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oct15-6m 93 Maiden Lane.

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York.—The Rev. ISAAC D. VERMILYE, Principal, aided by competent Assistants. The Sixth Term of this Institution will commence on Tuesday, Nov. 1st. Applications for admission to be made to the Principal. oct15-3t

HORACE WATERS, 333 Broadway.—The great Piano and Music Establishment!
PIANOS.—T. GILBERT & Co's celebrated Pianos with Iron fames and circular scales, are acknowledged to be the best in the world. The beautifully modulated tones, and the solidity of these Pianos, which render them adapted to all climates, have stamped them as the *Ne plus ultra Pianos.*
THE ÆOLIAN PATENT.—T. GILBERT & Co. are the owners of this much-admired attachment, which gives to the Piano the beautiful tones of the Organ;—it is needless to add that, being the owners, they can supply Æolian Pianos at prices less than any other house.
MELODEONS.—S. D. & H. W. SMITH's celebrated Melodeons, tuned in an equal temperament the harmony is as good in the remote Keys as it is in the common; they are the only Melodeons so tuned, and are unquestionably the best. In corroboration of which statement, please see the *Musical Review* for October—Editorial notice.
MARTIN'S celebrated GUITARS, and all kinds of Musical Instruments.
NEW MUSIC, by all the most eminent Composers: OSCAR COMB HAUT, JOHN PYCHOWSKI, I. B. WOODBURY, T. FRANKLIN BASSFORD, THOMAS BAKER, &c., &c. HORACE WATERS,
333 Broadway, corner of Anthony street, New York.
N. B.—New Music published daily. oct15-tf

A LADY fully qualified to give instruction in the different branches of an English education, and also to teach Music and French, is desirous of obtaining a select number of pupils, either as daily governess or to form a small school. The best references given. Address A. B., office of *The Churchman*. Oct8-tf

CHARLES ALT, 181 Broadway, New York. SPECTACLES of every description, Spectacle-Glasses, Spectacle-Cases, SPY-Glasses, EYE-Glasses, and OPERA-Glasses; Drawing Instruments, Sun-Dials, Microscopes, Thermometers, Barometers, and different kinds of OPTICAL and MATHEMATICAL Instruments; Measures of Brass, Wood, and Whalebone; Spoons and Forks Silvered, of iron and German Silver; French CLOCKS, Turret Clocks, and Regulators. oct15-6m

POETRY.

CHARITY.

God's services no longer shall put on
A sluttishness for pure religion:
No longer shall our churches' frighted stones
Lie scatter'd like the burn'd and martyr'd bones
Of dead devotion, nor faint marbles weep
In their sad ruins, nor religion keep
A melancholy mansion in those cold
Urns: like God's sanctuaries they look'd of old:
Now seem they temples consecrate to none,
Or to a new god Desolation:
No more the hypocrite shall th' upright be,
Because he's stiff, and will confess no knee.
This shall from henceforth be the masculine theme
Pulpits and pens shall sweat in,—to redeem
Virtue to action, that life-feeding flame
That keeps religion warm; not swell a name
Of faith, a mountain word made up of air,
With those dear spoils that wont to dress the fair
And fruitful Charity's full breasts of old:
Turning her out to tremble in the cold.
What can the poor hope from us, when we be
Uncharitable ev'n to Charity?

—Crashaw.

SELECTIONS.

God Sets us Patterns of what He Commands.—To square great men's actions to the dictates of reason or nature given in their good days, or to bring their wills within compass of any constant law, seems greater violence than if we should seek to fashion their bodies by handsome, well-proportioned garments, but much too strait. And yet we see by daily experience, that such as are most impatient of regulation or restraint are most importunate to have their own unruly wills the rules of their inferiors' minds and consciences. To do otherwise than they would have them, though they allege the dictates both of reason and God's Word, will admit no appeal from the censure of peevishness or perverseness; but for them to set constant patterns of that morality or good behavior, whose defects in inferiors they either punish or make advantage of, is reputed a kind of pedantism or mechanical servitude; to request such performances seems as harsh as if we should entreat them to set us copies or songs, or take pains in teaching us some honest trade. And seeing inferiors are secretly blinded with this pride of heart, which breaks forth more violently in superiors, most of both ranks measure God's will by their own. But if we will condemn this impatience of restraint as a fault in ourselves, we must of necessity acquit the Almighty from the like. The infinite greatness of His majesty cannot wrest His most holy will from strict observance of such rules of righteousness as He sets us to follow. That integrity wherewith our first nature was clothed was but the image of His holiness; and He that requires us "to be holy as He is holy," or "perfect as our Heavenly Father is perfect," exacts not of us that we should be as holy and perfect as He is, in any point of His imitable perfections: every part of that holiness which becometh saints is in the best of them but as the material form in an house built of untowardly stuff by unskilful hands; but in Him, according to the exactest mathematical or ideal form that the cunningest architect hath in his head. The best examples of goodness we can conceive are but as dead pictures of those ever-living ones which He expresseth in His works. All His decrees concerning man are not in themselves only, but to man's eyes that look not on them asquint, so straight and just, that He will refer the trial unto the deliberate and sober thoughts of His enemies: "Is not my way equal? are not your ways unequal?"

This may instruct us, that those patterns of holiness or perfections which we are bound to imitate in Him are not to be taken from His bare commandment or revelation of His will, but from the objects of His will revealed, or from the eternal practices which He hath exhibited, as so many express or manifest proofs that His will is always holy and just: albeit we cannot always so expressly discern the manner how it is just and holy in some particular commandments, but must implicitly believe it to be such in them, because it is so eminently and apparently holy and just in those perfections whereof our general duties are the imperfect representations. Of all His moral commandments, not one there is whose sincere practice doth not in part make us truly like Him; and we are bound to be conformable to His will revealed, that we may be conformable to his nature; without conformity whereunto we cannot participate of His happiness; for happiness is the immediate consequent of His nature. The antecedent of Lactantius' argument, "He that biddeth us be angry is certainly angry himself," is not so certain or authentic, and the inference is somewhat doubtful. But, out of all question, He that bids us unfeignedly bless our persecutors doth unfeignedly tender His blessings to such as persecute Him in His members; He that seriously exhorts us to be merciful and kind to all, showeth kindness to the most unkind. That charity which He hath enjoined every man towards all, his greatest enemies not excepted, though we consider it in the most charitably-minded martyrs, in whose death it seemed to shine, were but as weak sparkles or vanishing smoke of those infinite and eternal flames of love which burst out in Him toward such as have deserved worse at His hands than any tyrant of His tormented servants. That truth and fidelity which He exacts of us, the faithfulness of Abraham himself, is but a little map or narrow surface of that infinite solidity of truth whereon His promises are founded. Between the chastity and temperance of purest virgins and His eternal purity, there is the like true correspondency, but not so great, as there is betwixt the dross and corpulency and the refined or sublimated spirits of the same bodies. Or could that rule which is the fulfilling of the whole law and the prophets, "Do unto every man as we would be done unto," be exactly fulfilled by us, it would be but a slender though a true model or representation of His eternal equity—"He that honoreth Me, Him will I honor;" for in this and the like He expects no more than the inward affection of mortal hearts, or praises of man, whose breath is in his nostrils; being ready, out of His goodness, to recompense these silly services with glory, love, and happiness everlasting. But doth He intend thus well to all, or destruction unto some, as it is a means of bliss to those whom He loves? If so He did, we might be exempt from that negative precept of not doing evil that good might ensue; for the only reason why we are bound not to do so is, because, in so doing, we should become unlike our Heavenly Father, and not be "perfect as He is perfect." But as He turns the voluntary evils of some to the good of others, so may we, and ought to consecrate such forfeitures as legally fall into our hands to pious uses, or better the states of such as tender public welfare by others' deserved harms.

Be it then granted, which is the root of all objections against these resolutions, that God's glory must as well appear in the punishment of the reprobate as in the beatifying of the elect, the consequence will be quite contrary to that which their objections would hence infer; for if the foundation of God's glory be as sure in the one case as in the other, the manner of His dealing with both must be alike perfect, and alike behoveful for us to follow: *Sine bonitate* (saith Seneca) *nulla majestas*, "Goodness is the foundation of glory." Now, were it true that He did intend evil to some before they had committed any, though not as evil to them, but as a means of others' good, or absolutely ordained them to eternal inevitable misery for the advancement of His own glory, we should not sin, but rather imitate the perfection of our Heavenly Father in robbing Judas to pay Peter, or in feeding the hungry, such especially as be of the household of faith, with the spoils of ungodly rich men or unbelievers. More warrantable it were to guess at the perfection of His justice towards the wicked, and of His bounty towards to the godly, by the commendable shadow or imitation of it in earthly gods. To procure the common good without intention of harm to any, and with admission of as few private mischiefs as may be, is the chief praise of great statesmen; and it is the glory of princes to encourge all men unto virtuous courses by good example, gracious exhortations, and unpartial distribution of public honors or commodities; and yet withal to inflict disgrace upon haughty contemners of those gracious allurements, and to be stern in execution of justice, without favor, upon notorious transgressors of wholesome laws; yet not to use severity without sorrow, nor draw blood but by way of medicine, for preserving of their crowns and dignities, for maintenance of public peace, or for preventing the like diseases in other particular members of the same body. Magistrates that would mind these matters more than raising themselves, their friends or posterity, more than life itself, which they owe unto their country, should exhibit us a true model, though, God wot, but a slender one, of our Heavenly Father's wisdom and lovingkindness; first, in drawing men to repentance, by gracious promises and unfeigned proposals of inestimable rewards for their service; secondly, in making the wicked and obstinate despisers of His infinite goodness serve to the manifestation of His endless glory, and confirmation of those that love Him in the immortal state of happiness.—Dr. Jackson.

NEW PUBLICATIONS.

Parochial Work, by the Rev. E. Munro, Incumbent of Harrow Weald. Oxford and London, J. H. Parker. New York, Stanford & Swords.

This is the second edition of a most valuable and interesting book. The author shows himself, by his mode of handling his matter, and by his notorious success as a parish priest, to be a complete master of his subject. For ourselves, we have been so fascinated and carried along with the sustained interest he has excited, that we were fain to finish the book before we could lay it aside. Ideas which had vaguely visited us, views which had been strongly but never so clearly impressed on us by the exigencies of our own "Parochial Work," we found elaborated, expanded, discussed, and reduced to order in such a way as to delight and surprise. It is always useful to look at our own position from another man's point of view, and we can conceive nothing more calculated to harmonize the views of the different schools of theology in the Church respecting *Parochial work* than the book Mr. Munro has given us. Nothing we know of can excite so lively an idea of the new born life and energy and power of adaptation to new circumstances and old needs, which the Church of England possesses. And if this power be possessed by that Church, hampered as she is by the erastian difficulties that surround her, *a fortiori* we possess it too, and should bring it to bear on the neglected masses of our people. It need hardly be said that Mr. Munro belongs to that school in the Church to which the power, vigor, intellect, and piety of the Church of England mainly belong. He does not make light of his own position, or the agencies which the Church system has placed in his hands. But in writing a book which exhausts the subject of *Parochial work*, he has kept his eye not only on the machine which is to do the work, but the raw material which is to be worked upon. He studies the habits, manners, character, and even prejudices of the mass who, by the operation of the Spirit through the machinery of the Church, are to be evangelized and brought nigh to God. In his full and exhaustive treatment of his subject, he shows what most men in their own experience have realized, that it will not do for clergymen, however earnest, to begin a long disused system of daily prayers, oft-communion, and other religious observances, without a previous preparation of the minds of their people. This preparation of the individuals who compose their flock must go before and go along with every thing they do. By this preparation it is not to be supposed that mere prudent management and judiciousness is meant. Something more is wanting. Management may take away the opportunity for censure or objection; but what is required is the hearty and general use of these things. To effect this the *want of them* must be created in the people by awakening their consciousness, developing their spiritual capacities, until at last they begin to desire them, and find them *sweeter also than honey and the honey-comb*. Let no one suppose this writer is not practical. If ever any man saw his way in his *Parochial work*, he does; from the first germ to the remotest consequence he neglects and underrates nothing which lends or can be made to lend, which opposes or can be supposed to counteract the result at which he aims. He despises nothing, rejects nothing, however it has been abused, which if rightly used will promote the piety, or tend to spiritualize, indoctrinate, and edify his parochial flock. The beginning, middle, and end of his system, or rather his idea of the Parochial system properly worked, is the personal intercourse of the clergyman with his people. This however is not the intercourse of polite society, and formal visiting, of hours wasted in gossip, or festivity, or social recreation. The clergyman is not to be the leaven which elevates the whole lump, without producing much change on the relative or actual state of its different parts and members. His Parochial works begins with each individual, and has reference to that individual's personal piety and salvation. Prayers will not do for a congregation until the individuals which compose it are made conscious of their need of prayer. As things now are, men are told that they need prayer, but they are not convinced of it; they are unconscious of any injury or loss from neglecting it. So again communion will not be frequent, or, if offered frequently, will be unattended to, until men feel a *hunger and thirst after righteousness*. Then if properly guided they will seek *to be filled*. The popular idea is that these things are privileges belonging to a class, not duties indispensable for all people. Unconsciousness of sin or of being in the way of sin is therefore the result of their disuse of, and abstinence from them. Now men who are in this state of unconsciousness must be roused, shaken, have their eyes opened and their perceptions cleared. This cannot be effectually done by preaching. There is a professional formality about it in most cases, and a necessary vagueness, which takes off the point of its particularity, and weakens the force of its most direct appeals. Any sketch of wickedness and sin which the preacher can draw, must in the nature of things be general, and, if it be a portrait, its counterpart can be found in only one out of a multitude. In this generality and vagueness, accompanied by familiarity and constant repetition, the weakness of preaching lies. Each man says to himself, I heard this often before, I never sat for that picture; if there be any resemblance, it is a caricature or an exaggeration. Now this vagueness of public teaching has no place in private personal intercourse. The knowledge of habit, character, conduct, the well-directed inquiry into reasons of neglect, or the grounds of self-confidence, make it easy to render our private admonition pointed enough to be awakening. To give opportunity for this, Mr. Munro recommends that ten or fifteen minutes be devoted to each communicant monthly before communion. This may be done easily for sixty communicants by devoting one evening in the week to the purpose, and spending the time strictly in questionings, and advice, and correction. Of course this will involve labor and self-sacrifice, and it presupposes a standard of piety, earnestness, self-denial, and readiness in applying the truths of the spirit to the cure of souls, which, it is to be feared, are not rife among our clergy. But personal holiness, experience of the workings of the contrite heart and the awakened spirit, and uncompromising disregard of self, are prerequisites for orders; and are to be cherished and improved throughout the ministerial life. The servant is not greater than his Lord; the really earnest parish priest will not grudge the toil or self-sacrifice for the sake of the abundant fruits of encouragement and holiness it will yield. Nothing shows more clearly the thoroughness of Mr. Munro's ideas, than the facility with which he adapts all instrumentalities that have ever been used and found useful to the system of the parish as he understands that system. Irrespective of their abuse, though pointed in his warnings respecting it, he has assimilated all agencies and means of grace, and given them a new point, direction, and expression, by subordinating them, and working them in connection with the daily service and sacraments of the Church. And surely it is nothing less than a fatal error in all true sons of the Church to ignore any means that are lawful, and have been proved in the experience of thousands to be promotive of piety, and fervor, and the beauty of holiness. Let preaching therefore have its place, and hymns, and tales, and meetings which deepen interest, and spread information; let music and its soothing purifying tones, and architecture with its symbols and elevating influence; let the efficacious agencies of the two schools be combined, in the body of that Church which harmonizes extremes, by combining them as co-efficients in a great result. Let the true son of consolation, and successor of the Lord's apostles, have no object but the awakening of lethargic minds to consciousness of sin, of righteousness, and judgment. And acting thus they will cease to think of party, and accomplish wonders in their parochial work.

To earnest working men, whatever be their views, we cordially recommend this admirable book, and we trust that some of our publishers will give us an American edition.

The Churchman's Companion in the Closet, or a complete Manual of Private Devotions, &c., by the Rev. Mr. Spinckes. Edited by the Rev. F. E. Paget, &c. Stanford & Swords. 1853.

Mr. Paget has done such good service to practical piety by his publications, that we are disposed to receive with favor any book which he takes the trouble to edit. Attracting our attention for this reason, the book above-named has fixed it, by its intrinsic merits. It contains a very full and sound series of prayers for every day in the week, arranged under heads, and divisions, which the *methodical* as well as *spiritual* nature of the duty of prayer renders so highly advantageous. Thus the praying Christian, by reading over the short *decad* which precedes each daily prayer, will gather up his thoughts for his task, and fix them on those points of want or infirmity or grace he has most need to make the subject of his petitions. Besides this weekly series, the hunger and thirst of the soul for God's graces are expressed in some prayers for *hope*, for *fear of God*, for *perseverance*, for *a holy death*, for *penitence*, for *grace to suffer*, &c., which are marked by the peculiar strength and fervor of the early reformed Church. *As prayers*, these compositions of men like Laud, Andrewes, Bishop Ken, Hickes, Kettlewell, &c., breathe the spirit of piety and embody the experience of these sainted men in their word. Besides all this, however, when viewed or read as short treatises on these different graces they refer to, they are highly instructive, and suggestive of wants and feelings which we are not ordinarily sensible of, or do not commonly experience. The true suppliant must know the advantage of being able to make yesterday's prayer the subject of the next day's self-examination; and we must *study* as well as say our prayers, if we would pray with the spirit and the understanding also. There are *devotions for the different festivals of the Church* added, with an *office for the Holy Communion* and *devotions for the sick*. To those who reverently recoil from incoherency, and rhapsodical repetitions in their prayers; and to those who have so far acquired a habit of prayer as to be methodical, and so far acquired the spirit of prayer as to be fervent, we recommend with confidence this *complete manual of private devotions*.

Principles of Geology; or the Modern changes of the Earth and its Inhabitants considered as illustrative of Geology; by Sir Charles Lyell. New and entirely revised edition, illustrated with maps, plates, and woodcuts. New York. Appletons. 8vo. pp. 834.

In a recent notice of the companion volume to this *Manual of Elementary Geology*, we took occasion to express our gratification that the Messrs. Appleton are engaged in the good work of re-publishing standard volumes of the high character of Sir Charles Lyell's Geological Manuals. We also embraced the opportunity of expressing some doubt whether the learned author might not at times *seem* to be at variance with Holy Scripture, notwithstanding he is certainly a believer in the truths of our holy religion, and wishes to have neither part nor lot with the infidel. On this point we might enlarge, were this the proper place; and we might show, we think, that, unconsciously, the learned author does injustice to the importance of the Word of God in the discussion of his favorite science. At another time, we hope to say somewhat more on the subject of religion and geology.

The former volume was devoted to "Geology proper"; the present one, to use Sir Charles Lyell's own language, "treats of such portions of the economy of existing nature, animate and inanimate, as are illustrative of Geology, so as to comprise an investigation of the permanent effects of causes now in action, which may serve as records to after ages of the present condition of the globe and its inhabitants. Such effects are the enduring monuments of the ever-varying state of the physical geography of the globe, the lasting signs of its destruction and renovation, and the memorials of the equally fluctuating condition of the organic world: they may be regarded, in short, as a symbolical language, in which the earth's autobiography is written."

In point of interest the present work far surpasses the former volume, inasmuch as it speaks of subjects and things in which we all are more or less directly interested. The author's clear and pleasant style, his thorough knowledge of the topic in hand, his *esprit de corps*, his zeal in behalf of the science to which he has devoted a life, all combine to render this work as interesting as it is valuable. It ought to find its way into every library, private and public, in our country; certainly every clergyman needs to keep himself well informed on this important subject.

GLEANINGS FROM FOREIGN EXCHANGES.

The Popish View of the Spanish Burial Question.—The *Espana* has a rabid article against England with reference to the letters which have passed between the Spanish Government and Lord Howden, which it describes as "documents which show on the part of our Government too little docility to lend itself to the intolerant exigencies of a nation whose fundamental dogma, religious and political, is intolerance." In the course of the article the Spanish journalist observes:

"Lord Howden does not know, nor perhaps does he suspect, that what in his Protestant dictionary is termed 'religious intolerance,' the valued conquest of civilization, the prodigious effects of evangelical charity, is to us Catholics, tenacious of our faith, and inaccessible to those grand displays of the 'civilized world,' the official profession of Atheism, the sham of Christian society of the present day, and the most frightful cruelty against those who have received the faith of Jesus Christ."

Persecution of Children.—A little girl, aged thirteen, named Margaret Grady, has lately died near Ardrahan, in the county of Galway, of injuries received by her in July last, when she was cruelly beaten by two ruffians, for having been sent by her parents to the Scriptural School. The martyred child's remains were conveyed to their last resting-place on a car lent by the minister, as none of the neighbors would assist in carrying her, or even in digging the child's grave—a thing unprecedented in Ireland. As the sad procession moved on, attended by the bereaved parents and the sister and brother of the deceased, together with a few children from the school, a number of men and women assailed it with fiendish shouts of exultation and laughter.

The *Banner of Ulster* announces the sudden disappearance of a young orphan girl, about ten years of age, named Hagan, connected with an Industrial School at Belfast. When last seen, she left her home to go to school. Her father was a Papist, and her mother a Protestant; the girl herself had conformed to the Protestant faith, and shortly before her disappearance two persons belonging to Tyrone were known to have told her that her soul would be lost if she continued to go to Church.

A summary remedy against this kind of persecution, which appears to be spreading in Ireland, has been adopted by Colonel Wyndham. Notice to quit has been served upon two tenants on his Clare estate, who have molested and annoyed some of the parents for sending their children to the schools which he has established, and in which their religious customs and observances are not in any manner interfered with. He has expressed his determination that no tenant who intimidates another shall remain on his estate.

A Rare Ghost.—On Monday evening last, when the campanologists of Romford were in the belfry of the church ringing the changes, in full swing, they were all at once astonished by an extraordinary difference in the sound of the bells, which came booming down like thunder upon them. On looking up into the floor above them, they perceived, to their horror, a figure of unearthly form, dressed in white, stalking about. They were all scared at the sight, let go the ropes, and ran down the belfry-stairs, half-dead with fright. The bells, being set free, kept up a sort of mad peal of their own accord, which brought many of the inhabitants to the church. After consultation, they agreed to re-ascend the belfry, constituting the beadle their leader. On re-ascending the belfry the figure was again seen, and being now convinced that it was a real ghost, they were again scampering down stairs, when the last man heard a voice calling, "Shtop! shtop! itht's me—Keithsler!" It appeared that Mr. Kistler, a German watchmaker in Romford, who has the management of the church clock, went up to the steeple in the dark; mistaking the door, he lifted up the trap-door directly under the bells and over the heads of the ringers. Being a tall man, and wearing a long white apron, reaching nearly to his chin, they imagined he was a ghost "fresh unearthed," searching for his bones, or on some other ghostly mission. The occurrence is said to have had such an effect on the minds of the ringers, that not one of them can remember being in the belfry on the night in question.—*Guardian of Sept. 28.*

An Old Resident of Oxford.—Not many years ago there were discovered by some laborers who were digging in the gravel in front of St. John's College, Oxford, some "giant's bones." They were carefully placed in a wheelbarrow and trundled off to the professor of geology, who had the reputation in that town of giving the best price for old bones. The discoverers presently returned to their fellow-workmen, with information that the doctor had decided the bones to be, not bones of giants, but of elephants; and that he had given them (although there was no brag about it in his windows) two sovereigns more per pound than they could have obtained at any other house. But how came an elephant to have been buried in the middle of the street? The oldest inhabitant at once decided, that although the doctor had, as usual, his own book-learned theory, the elephant was one that had died in Mr. Wombwell's menagerie when it was being exhibited in Paradise-square, long, long ago. This was an elephant, however, that had lived before the days of Wombwell. Long before King Alfred had laid the foundation-stone of University College, or the Fellows of St. John's had begun to enclose the nightingale-haunted groves of Bagley-wood, did this elephant, in company with others of his class, fearing no proctor, roam over the tract of land on which the undergraduate now lounges, looking about to see how he may spend paternal moneys. Times are changed, and we ought to be thankful for it. Great would be the annoyance suffered by the white-throated M. A., who in eighteen hundred and fifty-three should suddenly have his ideas disarranged by the apparition of that great leviathan on the top of Heddington-hill. There is no danger of that now; it is certain that those elephants are dead and gone, but at the same time it is no less certain that they died and went the way of their flesh in the neighborhood of Oxford; and not about Oxford only, but throughout nearly the whole of England.—*Household Words.*

Bells at Berwick-upon-Tweed.—Can any one favor me with a parallel or similar case, in respect to bells, to what I recently met with at Berwick-upon-Tweed? The parish church, which is the only one in the town, and a mean structure of Cromwell's time, is without either tower or bell; and the people are summoned to divine service from the belfry of the Town-hall, which has a very respectable steeple. Indeed, so much more ecclesiastical in appearance is the Town-hall than the church, that (as I was told) a regiment of soldiers, on the first Sunday after their arrival at Berwick, marched to the former building for divine service, although the church stood opposite the barrack-gate. My kind informant also told me that he found a strange clergyman one Sunday morning trying the Town-hall door, and rating the absent sexton, having undertaken to preach a missionary sermon, and became involved in the same mistake as the soldiers.—*Notes and Queries.*

Electricity in Weaving.—Having seen in your journal a paragraph stating that the Chevalier Borelli, director of the Sardinian telegraphs, has invented a system of applying electricity to the Jacquard loom for weaving figured patterns, I beg to state that Mr. Woodcock, of Islington, explained to me, ten or twelve months ago, a plan for directing a Jacquard loom by the electric current. His plan was to have the pattern painted with some non-conducting substance, such as varnish, on a metallic roller connected with a galvanic battery; a row of wire was to pass from end to end of the roller, corresponding with the number of threads in the cloth, so that as the roller slowly revolved by the machinery, the threads would be raised or depressed, according as the current was cut off by the wires coming in contact with the painted pattern. By this means one application would work any number of machines. I understand Mr. Woodcock also described the invention at the time to several gentlemen in London, and also wrote to several houses at Manchester, requesting them to take up the invention or render assistance to bring it out. Now, sir, believing, as I do, that the invention will be of vast importance, I hope you will be kind enough to explain this matter, and not allow a foreigner to take the credit which really belongs to a countryman.—*Correspondent of the Builder.*

Warmth, a Specific against Cholera.—We extract the following interesting rationale of warmth being a specific against cholera from the *Leader*: It has long been known that sudden lowering of the temperature to a certain degree causes death in all mammalia. It is also known that in cases of poisoning there is a remarkable lowering of the temperature. Connecting these facts with the known diminution of temperature resulting from wounds, from diarrhœa, from cholera, &c., it occurred to the celebrated physiologist, M. Brown Sequard, that diminution of temperature was in all these cases the proximate cause of death. He tested this hypothesis by experiment, and in the first volume of "Les Memoires de la Societe de Biologie," p. 102, the reader will find a communication he addressed to the Society in July, 1849. We give briefly his results. He found that a dose of poison which would, under ordinary circumstances, destroy an animal, was ineffectual if the animal's normal temperature could be maintained. Thus, a dose given to an animal kept in an atmosphere of from 8 to 10 degrees centigrade (46 to 50 degrees Fahrenheit) destroyed it, in periods varying from four to forty-eight hours. But a similar dose given to a similar animal, whose temperature was maintained by keeping it in an atmosphere of from 28 to 30 degrees centigrade (82 to 86 Fahrenheit) did not take effect. The animal survived. Not only did diminution of temperature in these cases appear the proximate cause of death—temperature being the only condition which was varied in the experiments—but M. Brown Sequard proved it in another way. It had repeatedly been shown by Majendie, Breschet, and others, that animals entirely covered with coatings of oil or varnish, which prevented transpiration, were invariably killed, poisoned, it was supposed, by the substance eliminated from the blood, which could no longer pass through the skin. Now, M. Brown Sequard performed this experiment, varying the condition of temperature; and he found that when kept in an atmosphere of 82 degrees Fahrenheit, they invariably survived. These experiments demonstrate the fact, that the diminution of temperature resulting from poisons and many other disturbances of the system is the proximate cause of death. The reader, therefore, will understand the indispensable necessity of attending to the maintenance of temperature on the very first symptoms of cholera. The physician will tell him to do so; we have told him why.

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REFERENCES:
The Right Rev. Father in God, Daniel, Lord Bishop of Calcutta.
The Right Rev. Father in God, Alfred, Lord Bishop of Llandaff.
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Goods sent at any hour of the day to any railroad, steamboat, or Ferry boat, free of charge.
Terms cash, and only cash. No variation in prices. s24-3m

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin Chemizettes, Habits, Sleeves, Collars, Caps, Linen Cambric and Embroidered Handkerchiefs, Gloves, Mitts, Veils, Infants' Waists, and Robes, Bands, Flouncings, Mourning Goods, Fans, Fancy Goods, English Thread, Valenciennes, and a variety of other Laces, Hosiery, Embroidered, Corded, and Patent Skirts, Dress Trimmings, &c., &c., all of which will be sold at small profits. (Only one Price.)
Fred'k A. Gunn. [sept17-1y] James R. Quin.

FAMILY SCHOOL.—The Rev. JOHN WOART, rector of St. James' church, Great Barrington, Mass., proposes to receive into his family a limited number of Young Ladies and Misses, to be thoroughly educated in all the branches usually pursued in Female Seminaries.
Mr. Woart will have the general charge of the pupils, and it will be his effort to give them the advantages of a pleasant and improving home, and to surround them with such influences for the forming of their characters and manners as the most careful parent or guardian could wish.
Mr. Woart's sister, Miss Mary I. Woart of Newburyport, Mass., who has had many years' experience in the care and teaching of Young Ladies, will be the principal instructress.
It is desirable that applications should be made immediately by those who may wish to secure for their children the advantages of a Family School, conducted as Christian parents would regulate and instruct their own daughters. A few pupils are already engaged.
The terms are $200, *with no extras*, excepting for Music at $10 per quarter, including use of Piano, to be paid one-half in advance the first week of every quarter, or session. Each pupil must be furnished with a fork, napkins and ring, and with a Bible and Prayer-Book.
Great Barrington is one of the most beautiful and healthy villages in New England, having daily railroad communication with Boston, New York, and other places; and Mr Woart's residence is finely situated and possesses every desirable advantage for such a family.
The first session will commence on the first Wednesday in October next. Future notice will be given of the sessions, and of vacations.
Great Barrington, August, 1853.
References: Right Rev. Dr. Eastburn and Peter Wainwright Esq. of Boston; Hon. E. S. Rand, Newburyport; Hon. E. A. Newton, Pittsfield; S. C. Carter, Esq., Amherst; Rev. Dr. T. M. Clark, Hartford, Conn.; Rev. Dr. Clark, Waterbury, Conn.; Rev. Dr. G. S. Coit, Bridgeport, Conn.; Rt. Rev. Dr. Wainwright, Rev. Dr. Berrian, Rev. Dr. Tyng, Royall Houghton Esq. 25 East Twentieth st., Charles Houghton Esq. 11 Wall street, Levi Cook Esq. 71 Broadway, C. N. S. Rowland Esq. and George R. Ives Esq. 72 Pine street, New York city; Rev. Dr. Hale,* President Hobart College, Geneva, N. Y.; Rev. Dr. Lee, Rochester, Western New York; Rev. Dr. Dorr, Philadelphia; Gov. Stratton, New Jersey; Rev. Dr. Butler, Washington city; and Rev. C. B. Dana, Alexandria, Va. sept3-tf
*Dr. Hale writes, "You may use my name if you please, in your notice of your proposed school. It will give me pleasure to recommend it."

HOSIERY AND GLOVE ESTABLISHMENT.—The subscriber respectfully invites the attention of his customers and families to his extensive assortment of the following styles of FALL AND WINTER HOSIERY, intended expressly for family use; comprising a full assortment of the best make, which is offered at the lowest prices, by the dozen or less quantity, viz:
Men's Merino, Silk, Cotton, and Saxony Wool Undershirts and Drawers.
Boys' Merino, Silk, Cotton, and Lambs' Wool Undershirts and Drawers.
Women's Merino, Silk, Cotton, and Saxony Wool Vests and Drawers.
Women's Saxony Wool, Silk, and Patent Merino Union Dresses.
Girls' and Boys' Patent Merino and Cotton Undershirts and Drawers.
Men's White, Black, and Patent mixed Merino Hose.
Women's do. do. do.
Boys' and Girls' do. do. do.
Women's and Girls' Black, White, Unbleached, Plain, and Open-worked Cotton Hose.
Infants' White, Unbleached, and mixed Cotton Socks and Worsted Boots.
Women's Cashmere, Mohair Merino, Worsted, Silk, Cotton, Lambs' Wool, Persian Yarn, Saxony Wool, and German Hose.
Men's Scarlet Worsted, Fancy Stripe and Plain Silk, and Cotton Nightcaps.
Children's Fancy style, spotted, and plain Woolen Hose.
Men's black, white, and colored English Silk Gloves, Elastic Tops.
Women's and Girls' do. do. do.
Men's gum elastic, silk and cotton Suspenders.
Boys' do. do. do.
Men's black and colored English spun silk Hose and half Hose.
Men's, Women's, and Children's Scotch Plaid Hose, comprising all the various clans of dress.
Girls' rich embroidered white and unbleached Cotton Hose.
Women's white and black English Silk Hose, ribbed and plain.
Men's do. do. do. do.
Children's white and colored long arm English Silk Gloves and Mits, new styles.
Men's extra size unbleached cotton and mixed merino Hose.
Men's, Women's, and Children's extra quality Paris Kid Gloves, all colors.
Boys' and Men's Fleecy and Chamois Lined Berlin Gloves.
Men's and Boys' Buck, Castor, Thibet Wool, Merino, and Beaver Gloves.
Women's and Girls' Castor, Beaver, Cot, and Lined do.
Children's Fancy style Worsted Gaiters and Boots.
Men's and Boys' Yeoman Cravats, and assorted Comforters.
JOSEPH BATTIN, 288 Greenwich street,
sept10-tf between Warren and Chambers streets.

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of a superior article of Furs, would invite his old customers and others to favor him with a call at his new store, where he will be prepared to show them an extensive assortment of Furs of every variety, and he flatters himself that as to quality and price they cannot be surpassed. He would call the attention of the Southern and Western trade to his assortment of real Swan trimming, and other light goods suitable for their trade.
aug20-3m J. H. HARLEY, 34 John street.

FAMILY BOARDING-SCHOOL FOR BOYS, at Yonkers, N. Y.—number limited to 20. The Winter term of the Locust Hill School will commence on Monday the 7th of November.
Yonkers, Oct. 8, 1853. [4t$] G. W. FRANCIS, A.M.

THE CRYSTAL PALACE IS OPEN, AND SO IS MILLER & CO'S SHOE ESTABLISHMENT IN CANAL STREET, where the ladies of New York and surrounding country are respectfully invited to look at the beautiful gaiter boots, at 12s., 16s. and 18s. per pair, the slippers, ties, buckskins and toilet slippers at 9s. and 10s., and those of the second quality at 6s. and 7s. per pair. A large assortment of Boys', Misses' and Children's Boots and Shoes of all styles and prices.
Ladies will please call and examine for themselves at
aug20-3m MILLER & CO'S, 134 Canal street.

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.
He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30-3m.

THE COLLEGE OF ST. JAMES, MARYLAND.—The Diocesan College of the Protestant Episcopal Church. The Rev. JOHN B. KERFOOT, D.D., rector.
The Twelfth Annual Session will open on Monday, the 3d of October next. Students (not under twelve years of age) are received into the Grammar School and prepared for the College, by tutors acting under the supervision of the Professors of the College.
Students also enter any class of the College for which their examination shows them to be prepared. The buildings, discipline, &c., for the Collegiate Department, are entirely distinct from those of the Grammar School. Both departments have the immediate supervision of the Rector of the College. The annual charge for the session of ten months is, in either Department, $225; covering every academical and domestic expense. For copies of the Register, or for fuller information, address the Rector, College of St. James, P. O., Maryland. Au6-3m

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,
Mar 5-1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.
☞ A full and unequivocal warranty is given in all cases.
June25-1y J. F. WARNER & CO. 411 Broadway, N. Y.

SERVANTS.—COOKS, NURSES, WAITERS, and other MALE and FEMALE DOMESTICS for every station, provided for RESPECTABLE FAMILIES in both City and Country, at the EMPLOYMENT AGENCY OFFICE, 60 East Fourteenth street, (Union square south) N. Y.; Established 1850, for the protection of Employers in the selection of Servants, and the guidance of persons seeking situations.
References: The Rev. Dr. Tyng, East 16th street; the Rev. Dr. Cheever, East 15th street; the Rev. Dr. Hawks, East 21st street; the Rev. Dr. Baird, Yonkers; the Rev. G. T. Bedell, 10th street; the Rev. J. M. McDonald, Lexington avenue, &c., &c. JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24-1y J. DIXON, 808 Broadway, opposite 11th street.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St John's Rectory, Stillwater, N. Y. Ja29-1y

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers. REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16-tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton street.	Moses A. Hoppock, 230 Fulton st.
Levi Apgar, 73 Dey-st.	William Hustace, 189 Pearl-st.
Joseph S. Barker, 212 Front-st.	Harrison Jones, 233 Fulton-st.
Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway.	Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st.	Ward A. Work, 31 Water-st.

Nathanie Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5-tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R Bogert, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19-tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1b-1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
Alfred Munroe, } ALFRED MUNROE & CO., 441 Broadway,
Wm. D. Abbatt. } (Between Howard and Grand Sts.,) New York.
Jan 1b-1y

STATEN ISLAND FANCY DYEING ESTABLISHMENT.—Office No. 3 John street, two doors from Broadway, New York. Ladies and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
aug20-3m$ BARRETT, NEPHEWS & CO.

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.
Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Mesero[le] street, Williamsburg, L. I. June11-6m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and to add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1-1y

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. W. R. G. Upfold, D.D.; Rt. Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N. Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley; A. T. Anderson, N. Y. aug13-6m

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.
We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13-6m 4th avenue corner 9th street, in the New Bible House.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. Also, a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Paper; Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stamping Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.
PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.
ap23-tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851.

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24-tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals, in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5-tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit: CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not ravel when worn, and will last many years longer than the article heretofore in use in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad, "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5-tf

January 1st, 1853, **CAPITAL** (drawing Interest) **$1,559,093 12.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, since paid	32,300 00		1,348,708
Nett premiums received during the year 1852,	$474,260 71		
Interest received during the year 1852,	77,578 69		
Total receipts, 1852	$551,839 40		
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72	216,979 09	334,860
Balance			$1,683,568
Paid on dividend of 1847	$353 44		
" " 1848	3,188 06		
" " 1849	17,919 77		
" " 1850	91,040 09		
" interest on dividends	11,975 47		124,476
Nett balance, Jan. 1, 1853			$1,559,092

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " "	50,000 00	
Albany " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,408 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (exce[pt] term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, [have] from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same as credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Seth Low,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.
Joel W. Condit, Vice President. B. C. Miller, Secretary.
L. C. Grover, Attorney and Counsel. J. P. Bradley, Mathematic[ian].
Joseph B. Jackson, M.D., Medical Adviser, Newark.
James Stewart, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of premiums.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: James Warren, 54 Front street.
2d " " Thomas P. Cummings, 82 Beaver street.
Corresponding Secretary: William A. Duncan, 161 William street.
Recording Secretary: Wm. L. Peck, 37 Liberty street.
Treasurer: Charles P. Burdett, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
Recording " Samuel B. Caldwell, 168 Sackett street.
Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

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